

Learn Arabic in 2 weeks by Mohamed:

In this book, I want to show how someone can go from **not knowing Arabic at all** to learning Arabic in **2 weeks inshallah**. I will use it to **teach Arabic** to students. **The only materials** the students will need will be **notebooks, and pens**.

Back in the day, I remember hearing an imam (may Allah have mercy on him) saying that Zaid ibn Thabit (RA) learned Hebrew **in a couple of weeks**. Back then, I wondered if that was possible, but my experience with Arabic shows me that it was possible. **Alhamdulillah**.

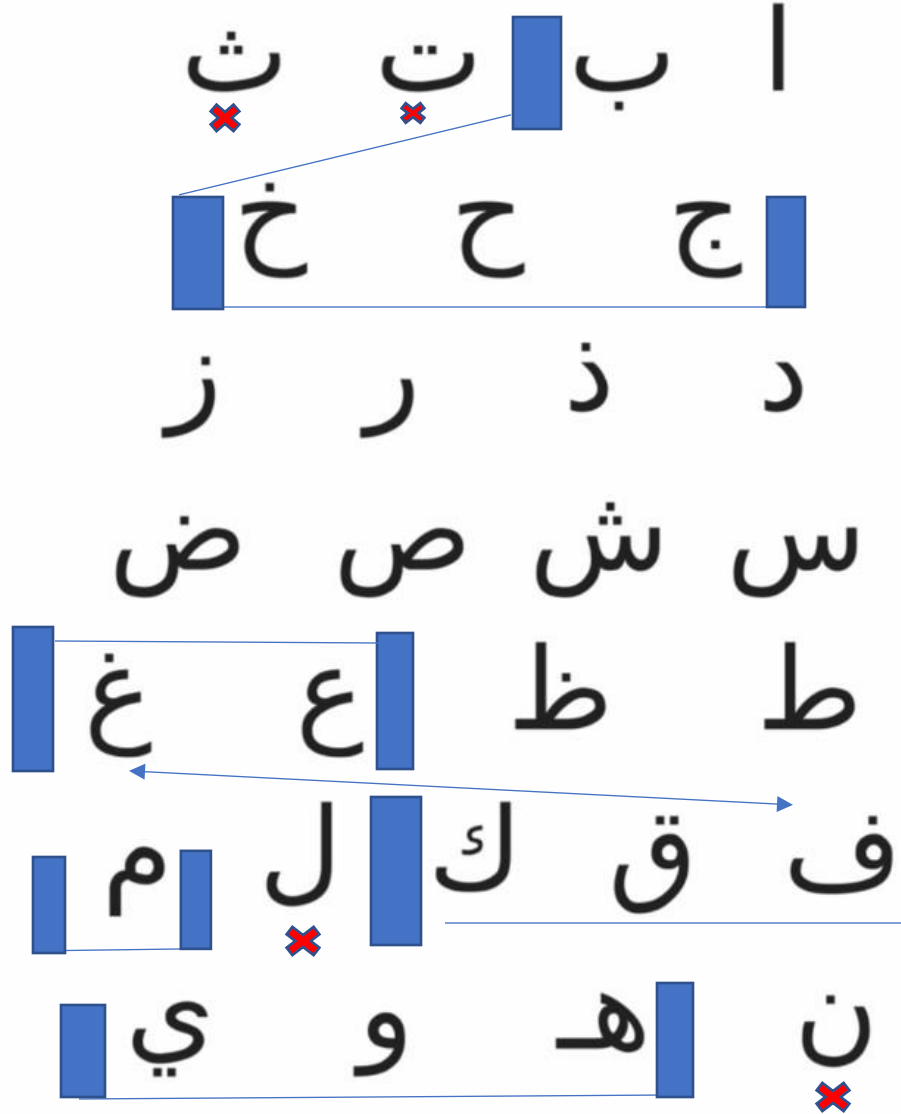
As a result of that, I wrote this book so that **a determined person** can do the same with Arabic. It is **organized** from **day #1 to day #14**. Furthermore, **there are only 196 pages** ($196/14=14$) so that means **14 pages** per day.

However, **before we start**, please make sure to take notes, and study **with determination** because between you and learning Arabic are **these 14 days** inshallah. **Also**, if you find it to be beneficial, please share it with others because I wrote this book to **learn** as well as to **help others**. May Allah accept it from me. **Here is the direct link** (There is a PDF option inside this **archive link** under **download options**):

<https://archive.org/details/learnArabicin2weeks>

Day #1

To start, Arabic is read and written from right to left (**the opposite of English**), and here are the **28 letters** of Arabic (**14 of them** are **highlighted with blue**, and they are the **moon letters** (**I will explain later**):




When it comes to teaching **the names of those letters** to students, I will go letter by letter with them, but if you do not have a teacher, **please see this 29 minutes video** by sheikh Imran Alawiye called, **“Lesson 1 Arabic from the Beginning”**:

https://www.youtube.com/watch?v=Qwdyx9kAPIU&ab_channel=ImranAlawiye.

In addition to the video, I also refer to **this 8-hour YouTube playlist** by Qasid called **“Arabic Letters Tutorials”**:

<https://www.youtube.com/playlist?list=PLAFD0975E3B53CE3F>. When it comes to the playlist and day #1, we will only focus on the pronunciation of the letters.

Here are my notes from the video, and the playlist, along with additions from me:

1)  The name of this letter is called “Alif”. In Arabic, it is اَلِف

As you can see, it is written like a straight line going up and down.

When it comes to the playlist and its pronunciation, teacher Ayub describes it as a **long vowel** which has an “aa” sound (he said that it is like the vowel “a” in English, but it is twice as long). For example, in the English word, **f**ather.

2) 

3) 

4) 

Sheikh Imran Alawiye describes **the last 3 letters** as a family of boats. As you can see, they are written like a boat.

The first “boat” having a dot “below”, which should remind you of the name of the letter which is “Baa”.

In Arabic, it is باء

When it comes to the playlist and its pronunciation, teacher Ayub describes its sound like the “b” in the English word, “bat”.

The second “boat” having “two” dots above, which should remind you of the name of the letter which is “Taa”.

In Arabic, it is تاء

When it comes to the playlist and its pronunciation, teacher Ayub describes its sound like the “t” in the English word, “table”.

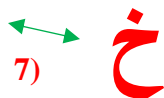
The third “boat” having “three” dots above, which should remind you of the name of the letter which is “Thaa”.

In Arabic, it is ثاء

When it comes to the playlist and its pronunciation, teacher Ayub describes its sound like the “th” in the English word, “thing”.

5) ج

6) ح



While giving credit to sheikh Imran Alawiye, I want to change how to describe **the last 3 letters** differently. However, **firstly**, I want to say that he described **how to write them very well**. He described it as **a small straight line going from left to right, and then the letter C of English**.

I will describe **those 3 letters as a family of 3 people**. The **first person** of the family is **“Jim”**, which should remind you of **the name of the letter** is which is **“Jeem”**.

In Arabic, it is جيم

And since he is **the first person**, he has a dot in the center.

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the **“j”** in the English word, **“jeep”**.

Jim has a daughter, and she wears the **hijab**, which should remind you of **the name of the letter** which is **“Haa”**.

In Arabic, it is حاء

However, unlike her mother, **she has no dot** since she is not the parent.

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound as a clear sound which is like the sound someone makes when they eat something **too hot**, and it is formed by **first constricting the throat muscles**, and then **blowing air through the windpipe**.

The name of her mother is **Khadijah**, which should remind you of **the name of the letter** is which is “**Khaa**”.

In Arabic, it is خَاء

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes its sound as a sound which is like the sound someone makes when **they are clearing their throat**.

However, **it is not as far back in the throat** as the previous letter.

8) د

9) ذ

Sheikh Imran Alawiye describes **the last 2 letters** as a **family of 2** in which **the second person has a dot**, and I will add that they are **two brothers**.

As you can see, **the letters are written like** the letter C, **but on the opposite side**. However, **the edge line of the bottom** is **slightly bigger** than **the edge line of the top**.

The name of **the first brother** is **Dawud** which should remind you of **the name of the letter** which is “**Daal**”.


In Arabic, it is دَال

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the **“d”** in the English word, **“door”**.

The name of **the second brother** is **Dhahabi** which should remind you of **the name of the letter** which is **“Dhaal”**.

In Arabic, it is ذَال

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the **“th”** in the English word, **“the”**.

10) 

11) 

Sheikh Imran Alawiye also describes **the last 2 letters as a family of 2** in which **the second person has a dot**, and I will add that they are **two sisters (the names of two daughters of the Prophet-peace be upon him)**. The sheikh describes how the letters are written by saying that **they are written** like a dot, **then a curve line dropping**.

The name of **the first sister** is **Ruqayya** which should remind you of **the name of the letter** which is **“Raa”**.

In Arabic, it is رَاء

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**r**” in the English word, “**rod**”. However, in Arabic, the tongue is **closer to the back of the front teeth**.

The name of **the second sister** is **Zainab** which should remind you of **the name of the letter** which is “**Zaa**”.

In Arabic, it is **زَاء**

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**z**” in the English word, “**zebra**”.

12) **س**

13) **ش**

Sheikh Imran Alawiye also describes **the last 2 letters as a family of 2** in which **the second person has 3 dots**, and I will add that they are **brothers (the names of two prophets)**. The sheikh describes how the letters are written by saying that **they are written like the number 3 facing up on both sides, followed by a tail**.

The name of **the first brother** is **Sulayman** which should remind you of **the name of the letter** which is “**Seen**”.

In Arabic, it is سِين

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**s**” in the English word, “**s**and”.

The name of **the second brother** is **Shuaib** which should remind you of **the name of the letter** which is “**Sheen**”.

In Arabic, it is شَيْن

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**sh**” in the English word, “**sh**ip”.

14) ص

15) ض

Sheikh Imran Alawiye also describes **the last 2 letters as a family of 2** in which **the second person has a dot**, and I will add that they are **brothers**. The sheikh describes how the letters are written by saying that **they are written like a clockwise line turn to the right, then making a small corner space, and then finally a tail.**

The name of **the first brother** is **Salih** which should remind you of **the name of the letter** which is “**Saad**”.

In Arabic, it is **صَاد**

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**s**” in the English word, “**saw**”.

The name of **the second brother** is **Dahhak** which should remind you of **the name of the letter** which is “**Daad**”.

In Arabic, it is **ضَاد**

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes **its sound** by saying that you should place **your tongue flat** against the roof of your mouth, **and then push away from the roof of the mouth** with your tongue **while vibrating**(moving) the vocal chords.

For more details, I also recommend this video called: **How to pronounce ض like an ARAB-**
Lesson 8 - Arabic 101:

https://www.youtube.com/watch?v=o0J9ErQKAlg&ab_channel=Arabic101

16) ط

17) ظ

Sheikh Imran Alawiye also describes **the last 2 letters as a family of 2** in which **the second person has a dot**, and I will add that they are **brothers**. The sheikh describes how the letters are written by saying that **they are written like the same base as the last letters except that there is no tail, and there is a line going up and down directly before the small corner space.** **However, I will add that there is a straight line instead of the small corner space.**

The name of **the first brother** is **Talha** which should remind you of **the name of the letter** which is **“Ttaa”**.

In Arabic, it is طاء

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes **its sound** by saying that you should **take the middle of the front part of your tongue**, and **then place it at roof of the mouth**, and then **push away**.

The name of **the second brother** is **Thahir** which should remind you of **the name of the letter** which is **“Thaa”**.

In Arabic, it is ظاء

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes **its sound** by saying that you should place your tongue **against the upper teeth**, and **then push down while** voicing the vocal chords.

18) ع

19) ع

I will describe the last 2 letters as a family of 2 in which the second person has a dot, and I will add that they are brothers. The sheikh describes how the letters are written by saying that they are written like a small letter c on top of the line, then followed by a capital C.

The name of the first brother is Isa which should remind you of the name of the letter which is “Iayn”.

In Arabic, it is عَيْن

When it comes to the playlist and its pronunciation, teacher Ayub describes its sound by saying that you should constrict the throat muscles while voicing the vocal chords (like you are in a pain).

The name of the second brother is Ghazali which should remind you of the name of the letter which is “Ghayn”.

In Arabic, it is غَيْن

When it comes to the playlist and its pronunciation, teacher Ayub describes its sound by saying that it is like the sound we make if we were gargling without water. He further said that it originates from the back of the throat, and there is a deep guttural sound that is accompanied by voicing the vocal chords.

20) ف

21) ق

I will describe **the last 2 letters** as a family of 2 in which **the second person has a similar pattern**, and I will add that they are a **sister and brother** (the names of two children of the Prophet-peace be upon him). I will describe how the letters are written by saying that **they are written** like a circle going clockwise followed by a trail that ends with a balanced line. **However, the tail of the first letter is longer. Also, the first letter has one dot while the next one has two dots.**

The name of **the sister** is **Fatima** which should remind you of **the name of the letter** which is “Faa”.

In Arabic, it is فَاء

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**f**” in the English word, “**f**reedom”.

The name of **the brother** is **Qasim** which should remind you of **the name of the letter** which is “Qaaf”.

In Arabic, it is قَاف

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes **its sound** by saying that you should **pull your tongue back** as far as possible (**which should close the air passage**), and then **forcefully release** your tongue while **vibrating**(moving) the vocal chords (**a deep sound is produced**).

22) ك

23) ل

I will describe **the last 2 letters** as a **family of 2** in which **the second person has a similar pattern**, and I will add that they are also a **sister and brother**. I will describe how the letters are written by saying that **they are written like the letter J without the cover, followed by a small letter s going in the middle for the first letter. However, the second letter does not have the small s letter, and it is not as wide, but it has a longer tail.**

The name of **the sister** is **Kawthar** which should remind you of **the name of the letter** which is **“Kaaf”**.

In Arabic, it is كَاف

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes its sound like the **“k”** in the English word, **“kitten”**.

The name of **the brother** is **Luqman** which should remind you of **the name of the letter** which is “**Laam**”.

In Arabic, it is لَام

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes its sound like the “**L**” in the English word, “**lid**” (You **must touch** the upper teeth).

24) م or

م

25) ن

26) ه or

ه

27) و

28) ي

I will describe **the last 5 letters** as a family of 5 in which **the second person and the rest have a similar pattern** (the letters are right next to each other), and I will add that they are **brothers**.

The name of **the first brother** is **Muhammad** which should remind you of **the name of the letter** which is “**Meem**”.

In Arabic, it is ميم

I will describe how **that letter** is written by saying that it is written like a circle going clockwise followed by a line going down or **the letter C going the opposite way followed by a line going down**.

The name of **the second brother** is **Nuh** which should remind you of **the name of the letter** which is “**Nuun**”.

In Arabic, it is نُون

I will describe how **that letter** is written by saying that it is written like a boat (like the other letters from earlier). **However, it is deeper, and is not as long.**

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes its sound like the **“n”** in the English word, **“needle”**.

The name of **the third brother** is **Harun** which should remind you of **the name of the letter** which is **“Haa”**.

In Arabic, it is هَاء

I will describe how **that letter** is written by saying that it is written like the letter daal followed by a clockwise circle that is inside the daal that ends with a straight line or a counterclockwise circle that meets together on both sides in the middle.

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes its sound like the **“h”** in the English word, **“hat”**.

The name of **the fourth brother** is **Walid** which should remind you of **the name of the letter** which is **“Waaw”**.

In Arabic, it is وَاو

I will describe how **that letter** is written by saying that it is written like a circle going clockwise followed by a line going down, followed by a tail.

When it comes to **the playlist** and its **pronunciation**, teacher **Ayub** describes it as a **long vowel** which has a **“uu”** sound (he said that it is like the vowel “u”, but with an **“uu”** sound instead of an “oo” sound). For example, in the English word, foot.

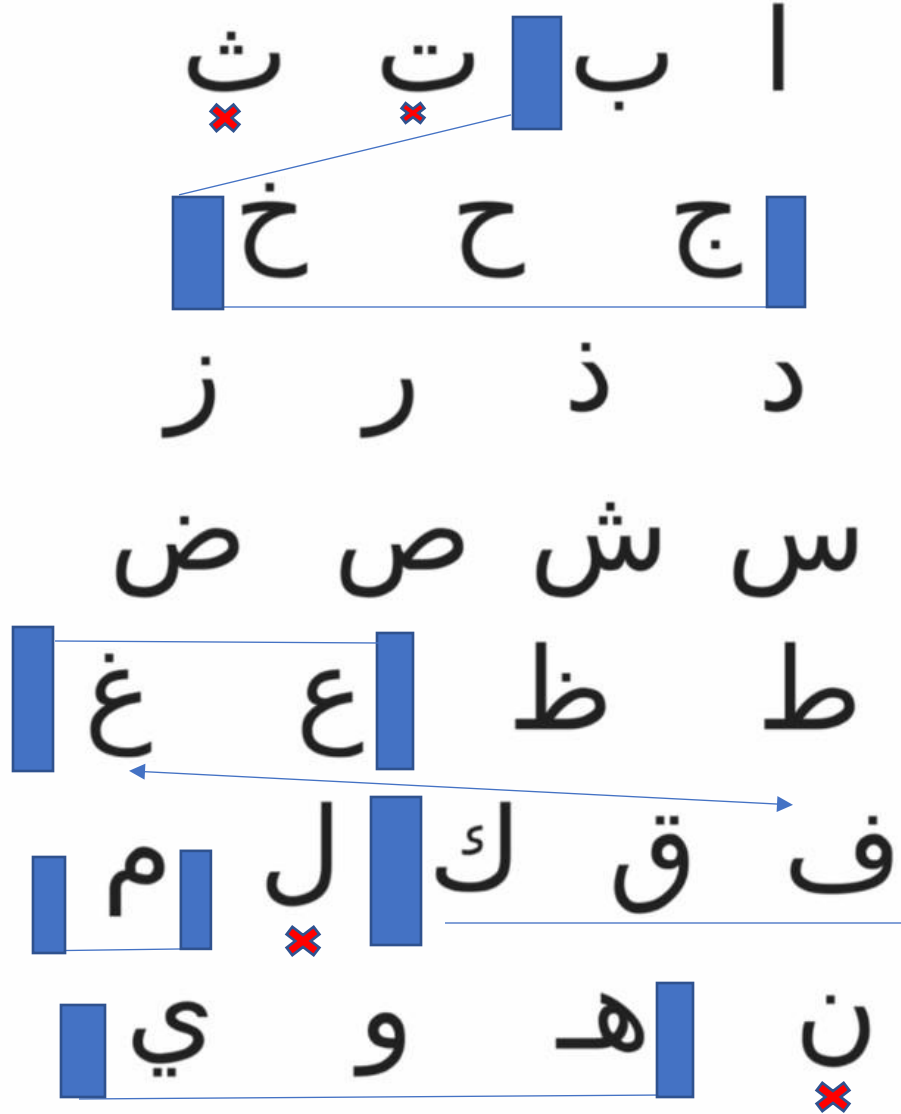
The name of **the fifth brother** is **Yasir** which should remind you of **the name of the letter** which is “**Yaa**”.

In Arabic, it is **ياء**

I will describe how **that letter** is written by saying **that it is written like a capital S letter with a curve on its beginning and end. However, there is also a tail that looks like a boat (like the other letters from earlier).**

When it comes to **the playlist** and its **pronunciation**, **teacher Ayub** describes it as a **long vowel** which has a “**ee**” sound (he said that it is like the vowel “e” in English, but it is twice as long). For example, in the English word, **beet**. He notes that it is the **last** of the **three long vowels** of Arabic. **The other two** being **ا** and **و**.

To review, here are the **28 letters** of Arabic **again** (**14 of them** are **highlighted** with **blue**, and they are **the moon letters** (**I will explain later**):



Day #2

On day 2, we will focus on the 4 different positions. In Arabic, most letters have 4 different positions. Those positions refer to where a letter is in a word or by itself. The first position is where the letter is isolated, and by itself, and we already covered that position, so you already know. Thus, we will only focus on 3 positions.

The second or initial position is where the letter is the first letter in a word. The third or middle position is where the letter is in the middle connecting between two letters in a word. Finally, the four or final position is where the letter is the last letter in a word.

As I noted earlier, there are 28 letters in Arabic. 6 out of those 28 letters do not connect between letters. Thus, they do not have a third or middle position, and their second or initial positions are the same as their first positions. Thus, we will only focus on their final positions. Here are those 6 letters with their final positions:

1) 

Its final position:  The letter connects to the previous unmentioned letter

2) 

Its final position: 

3) 

Its final position:

ذ



4)

ر

Its final position:

ز



5)

ز

Its final position:

و



6)

و

Its final position: 

And here are the 22 out of the rest of the 28 letters with their initial, middle, and final positions:

1) 

Its initial position:  The letter connects to the next unmentioned letter

Its middle position:  The letter connects to the next and previous unmentioned

letter

Its final position:  The letter connects to the previous unmentioned letter


2) 


Its initial position: 

Its middle position: 

Its final position: 

3) 

Its initial position: 

Its middle position: 

Its final position:

ث

4) 

ج

Its initial position:

ج

Its middle position:

ج

Its final position:

ج

5) 

ح

Its initial position:

ح

Its middle position: ح

Its final position: ح

6) خ

Its initial position: خ

Its middle position: خ

Its final position: خ

7) س

Its initial position: **ش**

Its middle position: **ش**

Its final position: **ش**

8) **ش**

Its initial position: **ش**

Its middle position: **ش**

Its final position: **ش**

9) ص

Its initial position: صد

Its middle position: صد

Its final position: ص

10) ض

Its initial position: ضد

Its middle position: ضد

Its final position: ض

11) ط

Its initial position: ط

Its middle position: ط

Its final position: ط

12) ظ

Its initial position: ظ

Its middle position:

ظ

Its final position:

ظ

13)

ع

Its initial position:

ع

Its middle position:

ع

Its final position:

ع

14)

غ

Its initial position: **غ**

Its middle position: **غ**

Its final position: **غ**

15) **ف**

Its initial position: **ف**

Its middle position: **ف**

Its final position: **ف**

16) ق

Its initial position: ق

Its middle position: ق

Its final position: ق

17) ك

Its initial position: ك

Its middle position: ك

Its final position: **آ**

18) **ل**

Its initial position: **ل**

Its middle position: **ل**

Its final position: **ل**

19) **م** or

م

Its initial position: م

Its middle position: م

Its final position: م Or

م

↔
20) ن

Its initial position: ن

Its middle position: ن

Its final position: ن

21) ه or



Its initial position: ه

Its middle position: ه

Its final position: ه

22) ي

Its initial position: 

Its middle position: 

Its final position: 

To review, please make sure to practice writing the letters and their positions a lot.

That is reason why I chose to focus day 2 on only the four positions.

Day #3 and Day #4

On day 3 and day 4, we will focus on being able to read any word in Arabic. I want students to be at ease at learning so I will cover it two days, instead of one. To be able to read any word in Arabic, we need to know two things.

First thing is learning the letters, and we covered that in day 1 and 2. The second thing is learning the vowels, and other concepts that will be covered in day 3 and day 4.

Thus, after day 3 and day 4, you should be able to read any Arabic word inshallah!

Day #3

As I noted in day 1, there are three long vowels in Arabic. Each of those long vowels has a short vowel like it, but the difference is that the short vowel makes half the sound of the long vowel (I will explain that further with examples). Thus, there are three short vowels in Arabic too.

Vowels in Arabic are called harakaat. In Arabic, it is حَرَكَات

The singular of it is harakah. In Arabic, حَرَكَة

That highlighted symbol is called taa marbuta, and it only occurs at the end of a word.

Thus, it has two positions. Thus, you can see how it is in its final position when it connects

with a letter, but when it does not connect with a previous letter, its position is this: ة.

Taa marbuta can be pronounced like the letter ت or the letter ه. If it has a short

vowel, and if it is not the last word in a sentence, it is pronounced like the letter ت.

Otherwise, it is pronounced like the letter ه.

Short vowels in Arabic are called **الْحَرَكَاتُ الْقَصِيرَةُ** (You will learn

how to pronounce that later).

Long vowels in Arabic called **الْحَرَكَاتُ الطَّوِيلَةُ** (you will learn how to

pronounce that later).

That highlighted symbol that looks like a small letter w that is rounded is called shaddah,

شَدَّة

, and it is written on top of a particular letter, and it means repeating the sound of

that letter twice. For example, in the above case, it is the letter ط. By the way, there is a

short vowel fatha (I will explain later) written on top of the shaddah in that case too.

The first long vowel is called alif, and you already know that it makes an “aa” sound.

And since you also know how to pronounce all the 28 letters of Arabic, and their four different positions, **all you must do now** is **combine them** with **that vowel** (which is also a **letter**), and then you will be able to read!

For example, **look at this word:**

باب

As you can see, **the letter** ب has been combined with **the vowel** to form a word that is

pronounced like “**baab**” which means **door**. Thus, you just read **your first word in Arabic!**

Hear how to pronounce it here:

https://www.youtube.com/watch?v=0JyKTWfV5Zg&ab_channel=PronounceArabic

By the way, besides the way you learned to write **the alif**, there are also **2 other ways** to write **the alif** in a word.

For example, **look at this word:**

هذا

That straight line going up symbol on top of the letter  is called **dragger alif**, and it is


written **on top of a particular letter**, instead of the regular way you learned to write the alif.

However, it is still an alif so you should know how to pronounce **that word**, and **that word** means **this**.

Hear how to pronounce it here: <https://forvo.com/word/%D9%87%D8%B0%D8%A7/#ar>

The other new way to write the alif in a word is called **alif maqsura**. It makes the same sound of a regular alif, and it is written like the letter **Yaa**, **but** without the dots. It **only** occurs at the end of a word.

For example, **look at this word**:



As I explained **that symbol** after the letter  is called **alif maqsura**, and **that word**

means **Moses** in English.

The first short vowel is called **fatha**. In Arabic, it is 

As I noted earlier, it makes half of the sound of the **alif**, which is an “a” sound, and it is written on top of a particular letter, and its symbol is a dash line.

For example, **look at this word**:



You should already know how to read the first part of the word since **there is an alif**, and

when it comes to the second part, **the dash sign above** the  represents **fatha**. Thus, you

should be able to pronounce that part too, and then combine it with the  which will

give you a pronunciation that is like a “lam” sound. **That word** in full (**both parts combined**) means **world**, and **I will not write that word in transliteration** since **we should focus on the Arabic letters!**

However, hear how to pronounce it here:

<https://forvo.com/word/%D8%B9%D8%A7%D9%84%D9%8E%D9%85/#ar>

Regarding **this part of the first short vowel**, **I will add** that you should also be able to

pronounce the word **فَتْحَة** since there are fatha and taa marbuta, and when it

comes to **the small circle symbol on top of the letter ت**, it is called **sukūn**. In Arabic, it is

سُكُون, and it means **pausing** on a letter. Thus, you must pause on the **ت** when

you are reading that word!

Besides **the small circle symbol on top of a letter**, the **سُكُون** also has another symbol

➤

and it looks like this: . As you can see, it looks like the greater-than sign, but it is

rounder.

The second long vowel is called **waaw**, and you already know that it makes an “uu” sound.

And since you also know how to pronounce all the 28 letters of Arabic, and their four different positions, **all you must do now** is **combine them** with **that vowel** (which is also a **letter**), and then you will be able to read!

For example, **look at this word**:

نور

As you can see, **the letter** ن has been combined with **the vowel**, and **the letter** ر to form a word that means **light**.

The second short vowel is called **dhamma**. In Arabic, it is

ضَمَّة

As I noted earlier, it makes half of the sound of the **waaw**, which is an “u” sound, and it is written on top of a particular letter, and its symbol is a small waaw.

For example, look at this word:

كُرَّة

The small waaw sign above the ك represents dhamma, and you should already know

how to read the second part of the word since there are two letters, and fatha is between them. That word in full (both parts combined) means ball.

The third and final long vowel is called yaa, and you already know that it makes an “ee” sound. And since you also know how to pronounce all the 28 letters of Arabic, and their four different positions, all you must do now is combine them with that vowel (which is also a letter), and then you will be able to read!

For example, look at this word:

سَرِير

As you can see, the letter  has been combined with the vowel, and there is a fatha on top

of the letter  to form a word that means **bed**.

The third and final short vowel is called **kasra**. In Arabic, it is 

As I noted earlier, it makes half of the sound of the **yaa**, which is an “e” sound, and it is written below a particular letter, and its symbol is a dash line.

For example, **look at this word**:



You should already know how to read the first part of the word since **there is an alif**, and

when it comes to the second part, the **dash sign below** the  represents **kasra**. Thus, you

should be able to pronounce that part too. **That word** in full (**both parts combined**) means

Owner.

Regarding this part of the third and final

short vowel, I will add that all three short vowels can be tanween, in Arabic, it

is **تَنْوِين**. Tanween can only occur in indefinite words (in Arabic, it is **النَّكْرَة**),

and here is a detail explanation of indefinite words (from pg.33):

From the book:

"Learning Arabic, Language of the Quran."

Indefinite Nouns (أَسْمَاءُ النَّكْرَةِ) are names given in general to a living or non-living thing (common nouns).

Indefinite nouns end with nunnation (تَنْوِينٌ / ً ِ ٍ)

Example:

رَجُلٌ	Man	عَذَابٌ	Punishment
إِمْرَأَةٌ	Woman	سَّمَاءٌ	Sky
سَمَكٌ	Fish	أَرْضٌ	Earth
مَاءٌ	Water	صُورَةٌ	Form
مُلْكٌ	Kingdom	جَبَلٌ	Mountain

المَعْرِفَة Definite words (in Arabic, it is **cannot have tanween.** and here is a detail

explanation of definite words:

Definite Nouns (الأسماء المعرفة) are proper names given to certain person, place or an object.

2. There are two conditions in which the nunation (تَنْوِينٌ) is dropped.

- The indefinite noun can be changed to definite by adding the prefix 'ال' (which is a definite article) and the nunation (تَنْوِينٌ) is dropped.

Example:

ال + بِنْتُ → الْبِنْتُ
The + girl → The girl

Note: The proper nouns like خَالِدٌ, حَامِدٌ are definite by nature. Therefore, ال cannot be added to them.

- When two nouns come together in the possessive form, the nunation (تَنْوِينٌ) is dropped from the first noun while the corresponding *harakah* (حَرَكَه) will remain.
- The second noun will have *kasrah* (كَسْرَه) or *tanwin kasrah* (كَسْرَه تَنْوِين).
- In the possessive case, the possessor comes after the thing possessed.

Examples:



نَارٌ + اللَّهُ → نَارُ اللَّهِ
Fire + Allah → Fire of Allah

Tanween means **nunation**, and nunation means adding the letter ن to the **short vowels**.

In other words, combining the pronunciation of **the short vowels** with the pronunciation of

the letter ن to form a new pronunciation. Thus, here are the 3 different tanween forms,

and its symbols, and they are written on top or below a particular letter just like the short vowels:

		
---	---	---

As you can see, the symbols of the short vowels, and its related tanween are the same except

that there is a doubling of the symbols. Only the tanween for the ضَمَّة

looks sightly different, and it looks like the number 2 followed by the symbol of

ضَمَّة

When it comes to **the definite words in the explanation from above**, I will add that

explanation **only applies to moon letters** since the term  is added to a particular word,

and it means “**the**” in English.

Please note the new symbol above the alif.

I will explain that. However, **before that**, I want to note:

The first long vowel which is  **cannot** be the first letter in a word. **However**, there is a

symbol that **looks like it that does** (it looks like the alif since it can be written on top or

below of an alif) •

It can also be **written by itself**.

It can also be written on top of the other long vowel letters of  (**However**, without the

dots), and 

وْ

Hamza on the Waaw

يْ

Hamza on the Yaa

That symbol is called **hamza**. In Arabic, it is هَمْزَة, and its symbol is written like the letter C followed by a small line going to the left, but slightly down too.

When it comes to the playlist and the pronunciation of the hamza, teacher Ayub describes it as a **glottal stop**, and Arabic 101 on YouTube explains the glottal stop by saying it is done by “cutting air flow passing through your throat”.

Speaking of Arabic 101 on YouTube, it is a great channel for learning how to read and memorize the Quran. I highly recommend checking it out. Here is a link to it:

<https://www.youtube.com/@Arabic101/videos>

Hamza makes a similar sound to the فَتْحَة if it is on top of the alif or by itself,

and if there is a فَتْحَة on top of it. The difference between them is that the

hamza has a **glottal stop**.

For example, look at this word:

أَم

As you can see, the hamza is on **top of an alif**, and **فَتْحَة** is written on top of the

hamza to emphasis **the sound of the hamza**, and **that word** means **or** in English.

Another example, look at this word:

سَمَاء

The last symbol of that word is **the hamza**, and it is by itself, and I already explained how to pronounce it along with the rest of the word, and **that word** means **sky** in English.

Hamza also makes a **similar sound** to the **ضَمَّة** if it is on **top of the alif** or **by**

itself, and **if** there is a **ضَمَّة** on **top** of it. It can also be written **top** of the long

vowel letter of **و**. **The difference between them** is that the hamza has a **glottal stop**.

For example, look at this word:

مُؤْمِن

That word means **believer** in English.

Finally, hamza also makes a **similar sound** to the **كَسْرَة** if it (“it” refers to the

hamza) is below **the alif** or **by itself**, and if there is a **كَسْرَة** below it. It (“it”

refers to the hamza) can also be written below (**it can also be on top of it** like in the previous

picture of it) the long vowel letter of ي (**However, without the dots**). **The difference**

between them is that the hamza has a **glottal stop**.

For example, look at this word:

إِبْرَاهِيمَ

That word means Abraham in English.

Another example, look at this word:

أَبْن

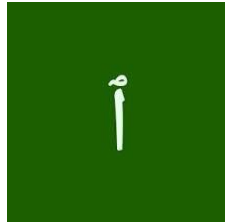
That word means son in English.

Even though there is not an alif below like the previous example, I put it in this section because that symbol still makes the same sound as the previous example (the Abraham example).

Regarding that symbol, I want to note that even though the symbol remains the same, it can have different sounds. However, its different sounds are limited to the sounds of the hamza.

That symbol looks like the initial position of the letter م with a line slightly going down,

and it is called •



Hamzatul wasl: It is sometimes pronounced like Hamza and sometimes not pronounced at all. It is pronounced only when it occurs at the beginning of a sentence.

Day #3 will end here.

Day #4

Now that we covered the different sounds of the hamza, I want to note that hamza can be combined with **alif** to form this symbol (it looks like **curved number 2** going **across up** and

down) ••



Alif-Madd: It means the combination of hamza first then regular Alif.
However, in the Quran, it means the combination of alif first then another alif.

The other 2 long vowels of Arabic can also have madd, and the same symbol would be on top of them, and it means repeating the sound of the long vowel twice just like with alif.

Next, I want to go back to a previous example,

look at this word:

أَبْن

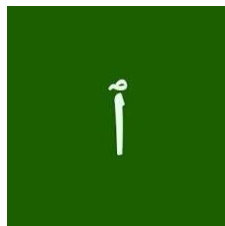
That word means son in English.

Even though there is not an alif below like the previous example, I put it in this section because that symbol still makes the same sound as the previous example (the Abraham example).

Regarding **that symbol**, I want to note that even though the symbol remains the same, **it** can have different sounds. However, its different sounds are limited to the sounds of the hamza.

That symbol looks like the initial position of the letter  with a line slightly going down,

and it is called •



Hamzatul wasl: It is sometimes pronounced like Hamza and sometimes not pronounced at all. It is pronounced only when it occurs at the beginning of a sentence.

Regarding **that symbol**, now that I explained it, we can go back to the moon letters explanation.

Even though that **there is the same symbol**, I want to note **again** that it can have different hamza pronunciations. However, in the case of the moon letters, it follows the

فَتْحَة hamza pronunciation.

Moon in Arabic is قمر (Notices how **there are no short vowels**, nor **any other symbols**

written there). That is how Arabic is **usually written** because Arabs automatically understand them due to their experience with their language. Thus, **it is not necessary** to written them. However, here it is with short vowels:

قَمَر


And here it is with tanween:


قَمَرٌ (Notice how I chose the ضَمَّة tanween). That is because it is the **default**

tanween or the **default** short vowel (for definite words, since **they do not have tanween**).

The reason why they are **the default** is because they are **in the nominative case** (**I will explain more later**).

When it comes to pronouncing tanween or a short vowel in a particular word, I want to note that **it is not pronounced if you are stopping on that word**. Thus, in this case, **it is not necessary to pronounce the tanween**.

And here it is with , thus the translation being “**the moon**”:

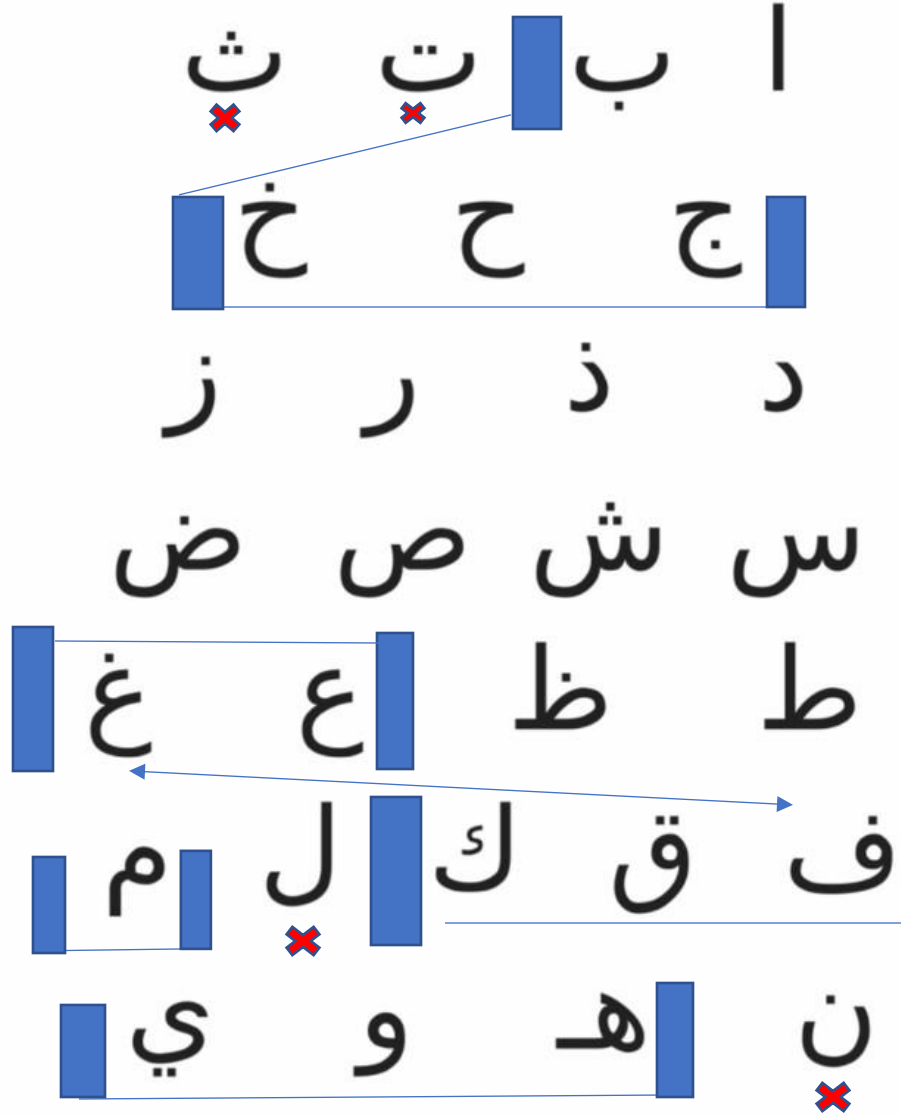
 (Note how we can write it as a regular alif, **instead of with** the previous

mentioned symbol, either way is fine. **However**, **hamza is still pronounced**).

As I noticed in earlier lessons, besides the , here are the rest **of the moon letters**

(**meaning** they follow **the same pattern** regarding adding  : 14 of them are highlighted

with blue, and they are **the moon letters**:



When it comes to **definite words**, and the rest of the letters (obviously 14), they are called sun letters.

Sun in Arabic is شمس

Here it is with short vowels:

شَمْس

To make it **definite**, the **pattern** is to add **أَلْ** (**notice** how there is no **سُكُون**), and

add **شَدَّ** to the **first letter**, which in this case is the **ش** letter. Thus, the letter **ل**

will be silent, and not be sounded since there is a repeat of the first letter.

Thus, to say “**the sun**” in Arabic, is this:

الشَّمْس

Here it is with short vowels:

الشَّمْس

The rest of the sun letters follow the same pattern as the ش letter.

Arabic consists of **three kinds of cases** in its noun, and **the nominative case** refers to when the noun is the subject (doer of the verb) of the sentence, and it will bear **dammah** or **tanwin dammah**. Here are examples of it from the Quran, and the previous book that I mentioned (on its pg.36):

Nominative Case: When the **noun** is the **subject** (doer of the verb) of the sentence, it will bear *dammah* or *tanwin dammah*.

Examples:

قَالَ نُوحٌ – Nooh said. (71:21)

وَانْشَقَّ الْقَمَرُ – And the moon was split. (54:1)

وَجَاءَتْ سَيَّارَةٌ – And a caravan came. (12:19)

I **bought** that book from here: <https://www.amazon.com/Learning-Arabic-Language-Izzath-Uroosa/dp/6035000657>

However, for those that cannot buy it, it has been posted online by kalamullah.com (a popular website, so the author could have copyright struck it), and here is a link to it (I recommend downloading it):

<https://ia801608.us.archive.org/34/items/LearningArabicLanguageOfTheQuran.pdf/LearningArabicLanguageOfTheQuran.pdf>

Thus, if you have hard time reading the screenshots that I post here, you can zoom it closer or you can go back to the book for a better view. Thus, please make sure to take good notes.

When it comes to that book, I want to note that I decided to stop at pg. 392.

I also want to note that (pg.31):

From the book:
"Learning Arabic, Language
of the Quran."

Arabic consists of three
kind of words:

- | | | |
|---|----------|----------|
| ◆ | Noun | الاسْمُ |
| ◆ | Verb | الفِعْلُ |
| ◆ | Particle | الحَرْفُ |

A **noun** is the name of a person, animal, place, or thing. Example=



A **verb** denotes action in relation to past, present or future tense.

Example=



Particle: It is a word which does not convey complete meaning when it stands alone. It gives meaning to a sentence only when it is used with a verb or a noun. The particle does not indicate the past, present or future tense.



The second case is **the accusative case**. It refers to when the noun is the object of the sentence, and it will bear **fatha** or **tanwin fatha**. Object means the noun that receives the action of the subject. Here are examples of it from the Quran, and the previous book that I mentioned(pg.37):

Accusative Case When the **noun** is the **object** of the sentence, it will bear *fatha* or *tanwin fatha*. *Object* means *the noun that receives the action of the subject*.

Examples:

﴿جَعَلَ اللَّهُ الْكَعْبَةَ﴾

“Allah has made the Ka’bah.” (5:97)

﴿وَضَرَبَ اللَّهُ مَثَلًا﴾

“And Allah sets forth an example.” (66:11)

﴿فَبَعَثَ اللَّهُ غُرَابًا﴾

“Then Allah sent a crow.” (5:31)

The third case is **the genitive case**. It refers to when the noun is preceded by a preposition, and it will **kasrah** or **tanwin kasrah**. Here are examples of it from the Quran, and the previous book that I mentioned:

Genitive Case: If the **noun** is **preceded** by a **preposition**, it will kasrah or *tanwin kasrah*.

﴿مِنْ شَرِّ مَا خَلَقَ﴾

“From the evil of that which He has created.” (113:2)

﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

“Then he will lead a life of pleasure.” (101:7)

﴿عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

I also want to note that(pg.65, pg.38, and pg.75):

Words which combine with a noun or pronoun to form a phrase are called prepositions.

They ^{Do NOT} have meaning of their own and have an effect on nouns and pronouns.

Their effect on the noun is that they will change the vowel of the last letter of the noun from *dammah* (ـَ) or *fatha* (ـُ) to *kasrah* (ـِ).

The prepositions which act on nouns are as follows:

عَلَى	-	on /upon
إِلَى	-	to/towards
بِ	-	in/with
فِي	-	in
مِنْ	-	from/than
عَنْ	-	from/about
كَ	-	like/as
حَتَّى	-	until
لِ	-	for/to

Examples:

حُرُوفُ الْحَرْ - PREPOSITIONS

Examples:

عَلَى قُلُوبٍ → قُلُوبٌ + عَلَى

On + hearts → on hearts

﴿عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاةٌ﴾

“Upon their hearts and upon their hearings, ar their eyes is a covering.” (2:7)

إِلَى السَّمَاءِ → السَّمَاءُ + إِلَى

Towards + the heaven → towards the heaven

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ﴾

PREPOSITIONS - حُرُوفُ الْجَرِّ

All the above mentioned prepositions have their effect on the last letter of the nouns.

However, only four of the above prepositions i.e. فِي, إِلَى, عَلَى, هُنَّ, هُمْ, هُمَا, هُ act on the pronouns. They give *kasrah* (ـِ) to the first letter of the pronoun.

Exception:

At one place (48:10) in the Holy Qur'an there is no action of عَلَى and it is read عَلَيْهِ. Allah says,

﴿فَمَنْ فَرَضَ فِيهِهِ الْفَجْءَ﴾

"Then whosoever makes it incumbent on himself to perform the Hajj therein." (2: 197)

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

"There will neither be any fear on them nor will they grieve." (2:38)

﴿وَمَنْ أَوْفَى بِعَهْدِهِ عَلَيْهِ اللَّهُ يُؤْتِيهِ أَجْرًا عَظِيمًا﴾

"And whoever fulfils the agreement which he has made with Allah, then He will give him a great reward." (48:10)

Regarding [Quran.com/48/10](https://quran.com/48/10) and the exception mentioned above, I want to note that **it is referring** to the the recitation of **Hafs an' Assim**. There are also other recitations of the Quran.

For more details, please see this research paper:

<https://oneliferesultsblog.wordpress.com/2021/03/26/qiraat-of-the-quran/>

Exceptions(Page 1)

5. Some nouns such as: are exceptions to the rule and therefore do not have nunnation (تَنْوِين / ءَ) nor *kasrah* (ـِ) in the genitive case. The genitive case will be denoted by *fatha* (ـَ).

زَيْنَبُ , مَرْيَمُ , فِرْعَوْنُ , أَحْمَدُ , إِبْرَاهِيمُ

Examples:

﴿أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾

“Go to *Firawn*, he has certainly rebelled.” (79:17)

﴿وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ﴾

“And mention in the book (about) *Maryam*.” (19:16)

Usually non-Arabic names and names which have more than 3 letters do not bear nunnation (تَنْوِين / ءَ).

Also nouns used as adjectives denoting colors do not bear nunnation (تَنْوِين / ءَ).

Exceptions(Page2)

Examples:

أَخْضَرُ – Green

أَسْوَدُ – Black

أَصْفَرُ – Yellow

أَحْمَرُ – Red

أَبْيَضُ – White

Examples:

﴿الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا﴾

“He it is who made the fire for you from the *green* trees.” (36:80)

﴿حَوَّ يَتَّبِعَ لَكُمُ الْخَيْطَ الْأَبْيَضُ﴾

“You can distinguish the *white* thread.” (2:187)

ADVERB OF TIME AND PLACE

ظَرْفُ الْمَكَانِ وَالزَّمَانِ

Some words have the same effect on the nouns and pronouns as the prepositions although they are not prepositions. These kind of words are used as adverb of time and place.

The following are examples of such words used in the Holy Qur'an:

Under/Beneath	تَحْتَ	Some	بَعْضُ
Above/Over	فَوْقَ	All/Every	كُلُّ
Before/In front	أَمَامَ	Other than	دُونِ
Before	قَبْلَ	Other than	غَيْرَ / مِنْ دُونِ
After	بَعْدَ	Near	عِنْدَ
Behind	وَرَاءَ	With	مَعَ
Between	بَيْنَ	With/from	لَدُنْ / لَدَى
Around	حَوْلَ		

Examples.

﴿مِنْ تَحْتِ أَرْجُلِكُمْ﴾

“From *beneath* your feet.” (6:65)

﴿وَجَاهِدُوا مَعَ رَسُولِهِ﴾

“And strive *along with* His Messenger.” (9:86)

﴿وَمَا كُنْتَ لَدَيْهِمْ﴾

“And you were not *with* them.” (3:44)

﴿بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

“Nay, they live, finding their sustenance *in the presence* of their Lord.” (3:169)

In Arabic, here are the names(pg.36) of the different cases that I explained (from the book, “Learning Arabic, Language of the Quran”):

Arabic consists of three
kind of cases in its noun.

Nominative Case (المَرْفُوعُ/حَالَةُ الرَّفْعِ):

Genitive Case (المَجْرُورُ/حَالَةُ الْجَرِّ):

Accusative Case (الْمَنْصُوبُ/حَالَةُ النَّصْبِ):

The second long vowel which is **و** cannot be the first letter in a word. **However**, there is a

symbol that **looks like it** that does:



Waaw Diphthong: Waaw Diphthong makes a “w” sound like in the word “would.” A Waaw diphthong can be confused with regular Waaw. If the Waaw has a short vowel on it, it is automatically a diphthong. However, if it has a sukun, we look at the short vowel of the previous letter. If the previous letter has a damma short vowel, it is a regular Waaw. However, if it has a fataha or kasra vowel, it is a Waaw Diphthong.

The third long vowel which is و cannot be the first letter in a word. **However**, there is a

symbol that looks like it that does:



Yaa Diphthong: Yaa Diphthong makes a “y” sound like in the word “yellow.” A Yaa diphthong can be confused with regular Yaa. If the Yaa has a short vowel on it, it is automatically a diphthong. However, if it has a sukun, we look at the short vowel of the previous letter. If the previous letter has a kasra short vowel, it is a regular Yaa. However, if it has a fataha or damma vowel, it is a Yaa Diphthong.

On day 3 and day 4, we focused on all the tools we need to be able to read any word in Arabic. Thus, now you should be able to read any word in Arabic. To review, let’s look back at this:

الْحَرَكَاتُ الْقَصِيرَةُ. (You will learn Short vowels in Arabic are called

how to pronounce that later)

Based on what you learned, you should now be able to read that! However, I want to note that in a sentence, when a word meets a definite word, tanween or a long vowel is never pronounced. Rather, only a short vowel like in the example above.

Long vowels are in Arabic called

الْحَرَكَاتُ الطَّوِيلَةُ

(you will learn how

to pronounce that later)

Based on what you learned, you should now be able to read that! I want to note that there

is a فَتْحَةٌ above the letter ط there. However, we should already know that

from learning about the sun letters.

In conclusion,

since you now know how to read in Arabic, I want to share these tools with you:

Arabic keyboard link:

<https://translate.google.com/?sl=ar&tl=en&op=translate>

When it comes to the link, **you can see** the Arabic keyboard at the bottom of **the Arabic selection**.

If you were to buy an Arabic keyboard, **it would be the same** as the one in google translate.

Thus, we should get familiar with **that keyboard**.

Furthermore, I want to note that **google translate** also has an audio option section. Thus, we should take advantage of that tool too.

However, **google translate does not have** **short vowels** on words. Thus, **if its audio option section** does not help you, here are two other solutions for short vowel help:

For short vowel help, I recommend using <http://aratools.com/> (its text section).

If a word is not there, I google that word **in Arabic** with “**wiki**” after it, then I usually **see English translation** from the wikipedia website **along with short vowels** on that Arabic word.

Finally,

Regarding useful tools, I want to note that when it comes to learning Arabic, **you** will be watching **a lot of videos**.

Thus, I recommend using downloading **AdBlock Plus** for **google chrome** on lab or computer.

When it comes to cellphones, I recommend downloading **Brave** from Google's play store since it has **AdBlock**.

Day #5

On day 5, we will focus on **Arabic numbers** and **pronouns** from the previous book that I mentioned.

From that book, I want to note (from pg.41):

NUMBER - اَلْعَدَدُ Singular, Dual and Plurals

In English there is only singular and plural. However, there are three numbers in Arabic:

- ♦ Singular - المَفْرَدُ
- ♦ Dual - المَثْنَى
- ♦ Plural - الجَمْعُ

Singular does not have **special patterns**. **However**, **dual** does, and it is explained below here:

Dual (Page 1)

The dual is formed by adding the suffix *fatha*, alif and noon with *kasrah* (ـَانِ) in the nominative case (حَالَةُ الرَّفْعِ) and *fatha*, sukoon and noon with *kasra* (ـَيْنِ) in both the accusative and genitive case for masculine nouns.

There is a mistake there. It should be above, not below. Like this example:

مُسْلِمًا	مُسْلِمَيْنِ	مُفْرَدٌ	مُثْنَى
A Muslim	Two Muslims	Singular	Dual
مُسْلِمٍ	مُسْلِمَيْنِ	مُسْلِمٌ	مُسْلِمَانِ
A Muslim	Two Muslims	A Muslim	Two Muslims

Dual(Page 2)

When it comes to **feminine nouns**, **taa marbuta** letter **changes** into a **regular taa letter** **regarding both dual and plural**.

However, **not in singular**.

Examples of feminine duals:

مفرد Singular	مثنى Dual	(Case)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَانِ Two Muslim women	Nominative (حَالَةُ الرَّفْعِ)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	Accusative (حَالَةُ التَّصْبِيحِ)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	Genitive (حَالَةُ الْجَرِّ)

Singular does not have **special patterns**. **However**, **plural** does, and it is explained below here:

Plural

There are two types of plurals in Arabic:

1. Sound plural - اَلْجُمْعُ السَّالِمُ

2. Broken plural - اَلْجُمْعُ الْمُكَسَّرُ

Sound Plural (Page 1)

The Sound Plural (الْجَمْعُ السَّالِمُ) : In the formation of sound plural the original form of the noun does not change. It has different masculine and feminine forms and is formed by suffixing dammah, waw with *sukoon* and *noon* with *fatha* “ـُونَ” in nominative, and *kasrah*, yaa with *sukoon* and *noon* with *fatha* “ـِيْنَ” in the accusative and genitive cases to the end of the masculine nouns.

مُفْرَدٌ Singular	مُتَنَقِّ Dual	جَمْعٌ Plural	(Case)
مُسْلِمٌ	مُسْلِمَانِ	مُسْلِمُونَ	Nominative (حَالَةُ الرَّفْعِ)
مُسْلِمًا	مُسْلِمَيْنِ	مُسْلِمِينَ	Accusative (حَالَةُ النَّصْبِ)
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	Genitive (حَالَةُ الْجَرِّ)

Sound Plural (Page 2)

For feminine plurals *fatha*, *alif* and *taa* with *tanwin dammah* “ـَاتٌ” is suffixed for nominative, and *fatha*, *alif* and *taa* with *tanwin kesrah* “ـَاتِ” for accusative and genitive cases.

Note: There is a mistake there. It should be above, not below.

There is another mistake there too regarding the *tanwin dammah* being written. It should be *kasrah tanwin*.

Notice how their **plural** is also the same.

مُفْرَدٌ Singular	مُتَنَقِّ Dual	جَمْعٌ Plural	(Case)
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَانِ Two Muslim women	مُسْلِمَاتٌ Muslim women	Nominative (حَالَةُ الرَّفْعِ)
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	مُسْلِمَاتِ Muslim women	Accusative (حَالَةُ النَّصْبِ)
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	مُسْلِمَاتِ Muslim woman	Genitive (حَالَةُ الْجَرِّ)

Broken Plural

Unlike sound plurals where the original form of the word is retained, the broken plural is formed by making internal changes to the structure of the noun by means of deletions of prefixes (means beginning of a word) and suffixes (means end of a word). Note is taken from the previous mentioned book.

مُفْرَدٌ Singular	مُتَعَمِّدٌ Dual	جَمْعٌ Plural	(Case)
كِتَابٌ Book	كِتَابَانِ Two books	كُتُبٌ Books	Nominative (حَالَةُ الرَّفْعِ)
كِتَابًا Book	كِتَابَيْنِ Two books	كُتُبًا Books	Accusative (حَالَةُ النَّصْبِ)
كِتَابٍ Books	كِتَابَيْنِ Two books	كُتُبٍ Book	Genitive (حَالَةُ الْجَرِّ)

Now that we covered the different plurals, we will move on [to pronouns \(pg.51\)](#):

PRONOUNS - الضمائر

Pronouns are words used as a substitute for a noun like he, she, his, her, their, them, I, etc.

There are basically two types of pronouns:

1. Attached Pronoun (الضمير المتصل) which come attached to a noun, verb or particle.
2. Detached Pronoun (الضمير المنفصل) which comes separately without attaching itself to a verb, noun or particle.

Pronouns(Page 2)

Pronouns can be classified according to:

1. Conversation – الكلام:

- a. Third person – الغائب
- b. Second person – المخاطب
- c. First person – المتكلم

2. Gender – الجنس:

- a. Masculine – المذكر
- b. Feminine – المؤنث

3. Number – العدد:

- a. Singular – المفرد
- b. Dual – المثنى
- c. Plural – الجمع

Pronouns(Page 3)

الضمائر للفأب - Third Person Pronouns

Table for masculine third person pronouns - مذكر غائب :

مذكر غائب 3rd person Masculine	مفرد Singular	مثنى Dual	جمع Plural
الضمير المنفصل Detached Pronouns	هُوَ He	هُمَا They two	هُمْ They all
الضمير المتصل Attached Pronouns	هُ His	هُمَا Theirs (two)	هُمْ Theirs (all)
<i>Note: It is pronoun, not pronouns.</i>	لَهُ For him	لَهُمَا For them (two)	لَهُمْ For them (all)
	إِيَّاهُ Only him	إِيَّاهُمَا Only them (two)	إِيَّاهُمْ Only them (all)

Table for feminine third person pronouns - مؤنث غائب :

مؤنث غائب 3rd person Feminine	واحد Singular	مثنى Dual	جمع Plural
الضمير المنفصل Detached Pronouns	هِيَ She	هُمَا They two	هُنَّ They all
الضمير المتصل Attached Pronouns	هَا Her	هُمَا Theirs (two)	هُنَّ Theirs (all)
	لَهَا For her	لَهُمَا For them (two)	لَهُنَّ For them (all)
	إِيَّاهَا Only her	إِيَّاهُمَا Only them (two)	إِيَّاهُنَّ Only them (all)

الضمائر للمخاطب - Second Person Pronouns

الضمائر
Table for masculine second person pronouns - ضمائر للمذكر المخاطب

مذكر مخاطب 2nd person Masculine	مفرد Singular	مثنى Dual	جمع Plural
الضمير المنفصل Detached Pronouns	أنت You	أنتم You both	أنتم You all
الضمير المتصل Attached Pronouns	كَ Yours	كُما Yours (two)	كُهم Yours(all)
	لَكَ For you	لَكُما For you both	لَهُم For you all
	إِيَّاكَ Only from you	إِيَّاكُما Only from you (two)	إِيَّاكُهم Only from you (all)

الضمائر للمؤنث المخاطب - Table for feminine second person pronouns

مؤنث مخاطب 2nd person Feminine	مفرد Singular	مثنى Dual	جمع Plural
الضمير المنفصل Detached Pronouns	أنتِ You	أنتما You both	أنتن You all
الضمير المتصل Attached Pronouns	كِ Yours	كما Yours (two)	كن Yours(all)
	لِكِ For you	لَكُما For you both	لَكُن For you all
	إِيَّاكِ Only from you	إِيَّاكُما Only from you (two)	إِيَّاكُن Only from you (all)

الضمائر للمتكلم - First Person Pronoun

In the third and second person, we have categorized singular, dual and plural according to the number. However, dual does not exist for the first person pronoun. "نحن" It is used for both dual and plural.

As in English the first person pronouns are common for both masculine and feminine genders.

Examples:

متكلم First person (Masculine/Feminine)	مفرد Singular	جمع Plural
الضمير المنفصل Detached Pronouns	أنا I	نحن We
الضمير المتصل Attached Pronouns (To Noun)	ي My	نا Our
الضمير المتصل Attached Pronouns (To Verb)	في Me	نا Us
	لي For me	لنا For us
	إِيَّاي Only me	إِيَّايَا Only us

الضمائر للمتكلم - First Person Pronoun

Learning Arabic Language of the QUR'AN

Note:

When attached pronouns are used with a noun we suffix " **ني** " to the noun. When they are used with a verb " **ني** " is used.

رَبِّي

My Lord

خَلَقَنِي

He created me

Sometimes in first person possessive singular pronoun, " **ني** " is not attached to the noun or verb but the possession is indicated by accenting the last letter with a *kasrah* (ـِ)

﴿أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَاكَ وَكَانَ﴾

"I respond to the prayer of one *who prays*." (2:186)

﴿لَكَ دِينُكَ وَدِينِي﴾

"For you, your religion (or judgment) and for me, *my religion* (or judgment)." (109:6)

إِن comes in the meaning of 'surely/certainly'. It can be attached to pronouns and used.

إِنَّا + نَا → إِنَّا - Surely we

إِنَّكَ + كَ → إِنَّكَ - Surely you

إِنَّهُ + هُ → إِنَّهُ - Surely he

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

"Then glorify your Fosterer by praising Him and seek His protective forgiveness. He *is certainly* the acceptor of repentance." (110:3)

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3- Pronouns

Day #6

On day 6, we will focus on a second book. When it comes to it, I want to note that I decided to stop at pg. 193.

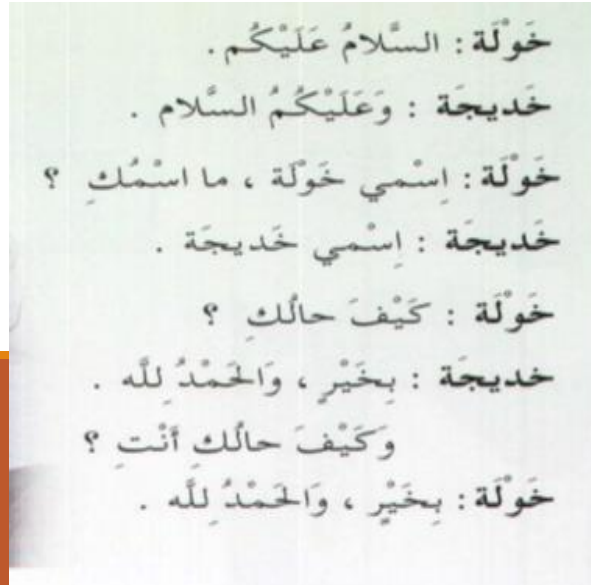
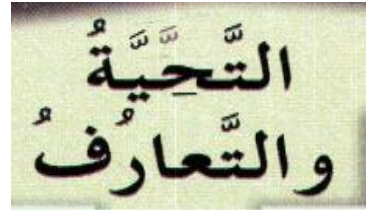
I bought that book from here: https://www.amazon.com/Arabic-Between-Your-Hands-Textbook/dp/6030140809/ref=asc_df_6030140809/?tag=hyprod-20&linkCode=df0&hvadid=312132065432&hvpos=&hvnetw=g&hvrnd=16788785174720614991&hvpone=&hvptwo=&hvqmt=&hvdev=c&hvdvcmdl=&hvlocint=&hvlocphy=9033322&hvtargid=pla-570029545149&psc=1&mcid=e30ee00d00eb3f41a6488e77ea8e7a4c&gclid=EA1aIQobChMI m_qFhbPrgwMVMwKtBh2vAQIDEAYYASABEgLEB_D_BwE

However, for those that **cannot** buy it, it has been posted online by kalamullah.com (a popular website, so the authors **could have copyright struck it**), and **here is a link to it** (I recommend **downloading it**): <https://ia804704.us.archive.org/20/items/arabicbyh-pdf/arabia1.pdf>

Thus, if you have hard time reading **the screenshots** that **I post here**, you can **zoom it closer** or you can go back to the book **for a better view**. Thus, please make sure to take **good notes**.

IN THIS SECTION, WE WILL FOCUS
ON THE SECOND TEXTBOOK, *AL-
ARABIYATU BAYNA YADAYK*.

The first lesson of it is called
greeting and acquaintance.



مَرِيَمُ : مِنْ أَيْنَ أَنْتِ ؟

زَيْنَبُ : أَنَا مِنْ مِصْرَ .

مَرِيَمُ : هَلْ أَنْتِ مِصْرِيَّةٌ ؟

زَيْنَبُ : نَعَمْ ، أَنَا مِصْرِيَّةٌ . وَمَا جِنْسِيَّتُكَ أَنْتِ ؟

مَرِيَمُ : أَنَا سُوْرِيَّةٌ . أَنَا مِنْ سُوْرِيَا .

زَيْنَبُ : أَهْلًا وَسَهْلًا .

مُحَمَّدُ : مِنْ أَيْنَ أَنْتَ ؟

شَرِيفُ : أَنَا مِنْ بَاكِسْتَانِ .

مُحَمَّدُ : هَلْ أَنْتَ بَاكِسْتَانِيٌّ ؟

شَرِيفُ : نَعَمْ ، أَنَا بَاكِسْتَانِيٌّ . وَمَا جِنْسِيَّتُكَ أَنْتَ ؟

مُحَمَّدُ : أَنَا تُرْكِيٌّ . أَنَا مِنْ تُرْكِيَا .

شَرِيفُ : أَهْلًا وَسَهْلًا .

أَحْمَدُ : السَّلَامُ عَلَيْكُمْ .

بَدْرُ : وَعَلَيْكُمْ السَّلَامُ .

أَحْمَدُ : هَذَا أَخِي . هُوَ مُدَرِّسٌ .

بَدْرُ : أَهْلًا وَسَهْلًا .

أَحْمَدُ : هَذَا صَدِيقِي .

هُوَ مُهَنْدِسٌ .

الأخ : أَهْلًا وَسَهْلًا

أَحْمَدُ : مَعَ السَّلَامَةِ

بَدْرُ : مَعَ السَّلَامَةِ .

نَدَى : السَّلَامُ عَلَيْكُمْ .

هُدَى : وَعَلَيْكُمْ السَّلَامُ .

نَدَى : هَذِهِ أُخْتِي . هِيَ طَبِيبَةٌ .

هُدَى : أَهْلًا وَسَهْلًا .

نَدَى : هَذِهِ صَدِيقَتِي . هِيَ طَالِبَةٌ

الأُخْتُ : أَهْلًا وَسَهْلًا .

نَدَى : مَعَ السَّلَامَةِ .

هُدَى : مَعَ السَّلَامَةِ .

Look, listen, and repeat

اُنْظُرْ وَاسْتَمِعْ وَأَعِدْ.



مُهَنْدِس



طَبِيبَة



طَالِبَة



مُدْرَس



صَدِيقَة



صَدِيق



أَخْت



أَخ



أَنْتِ



أَنْتِ



أَنَا



أَنَا



هِيَ



هُوَ



هَذِهِ



هَذَا



سُورِيَا



مِصْر



تُرْكِيَا



بَاكِسْتَان

Family

الأسرة

First
dialogue

الحوار الأول



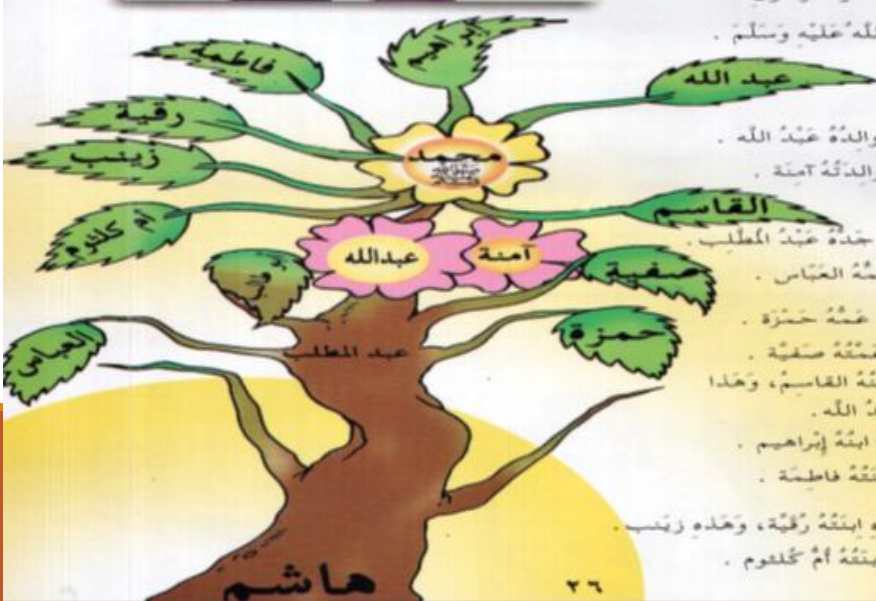
حوار بين علي وعمار
علي : السلام عليكم .
عمار : وعليكم السلام .
علي : هذه صورة أسرتي .
عمار : ما شاء الله !

عمار : من هذا ؟
علي : هذا والدي عدنان . هو مهندس .

عمار : ومن هذه ؟
علي : هذه والدي سعيدة . هي طبيبة .

عمار : ومن هذا ؟
علي : هذا أخي عيسى . هو طالب .

عمار : ومن هذه ؟
علي : هذه أختي عبلة . هي معلمة .
وهذا جدي . وهذه جديتي .
عمار : ما شاء الله !



عمر : هل هذه شجرة ؟
عقمان : نعم ، هذه شجرة .
هذه أسرة الرسول .
عمر : صلى الله عليه وسلم .

عقمان : هذا والد عبد الله .
عمر : وهذه والدته أمية .

عقمان : وهذا جده عبد المطلب .
عمر : وهذا عمه العباس .

عقمان : وهذا عمه حمزة .
عمر : وهذه عمته صفية .
وهذا ابنه القاسم ، وهذا
ابن عبد الله .

عقمان : وهذا ابنه إبراهيم .
عمر : وهذه ابنته فاطمة .

عقمان : وهذه ابنته رقية ، وهذه زينب .
عمر : وهذه ابنته أم كلثوم .



الأم : هَذَا أَذَانُ الْقَجَرِ .
الأب : اللَّهُ أَكْبَرُ . اللَّهُ أَكْبَرُ .

الأب : أَيْنَ الْوَلَدُ ؟
الأم : سَعَدٌ فِي الْحَمَامِ يَتَوَضَّأُ .

الأب : وَأَيْنَ سَعِيدٌ ؟
الأم : سَعِيدٌ فِي الْغُرْفَةِ يَقْرَأُ الْقُرْآنَ .

الأب : وَأَيْنَ سَعِيدَةٌ ؟
الأم : سَعِيدَةٌ فِي الْمَصَلَّى تُصَلِّي .

الأب : أَيْنَ الْمُعْطَفُ يَا سَعَدُ ؟
سَعَدُ : هَذَا هُوَ الْمُعْطَفُ ، يَا وَالِدِي .

الأب : وَأَيْنَ النَّظَارَةُ يَا سَعِيدُ ؟
سَعِيدُ : هَذِهِ هِيَ النَّظَارَةُ ، يَا وَالِدِي .

الأب : هَيَّا بِنَا إِلَى الْمَسْجِدِ .
سَعَدُ وَسَعِيدٌ : هَيَّا بِنَا .



والدة



والد



أسرة



صورة



ابنة



ابن



جدة



جد



شجرة



أولاد



عمّة



عم



أذان الفجر



غرفة



مُصلى



مسجد



حمام



نظارة



معطف



القرآن



مُعَلِّمة



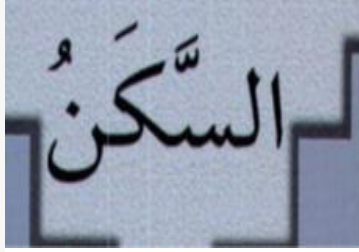
يُصلي



يقرأ



يتوضأ



Residence

English translation for some words:

1) حي المطار (Airport district)



أحمد : السلام عليكم .
حسن : وعليكم السلام .

أحمد : أين تسكن ؟
حسن : أسكن في حي المطار .
وأين تسكن أنت ؟

أحمد : أسكن في حي الجامعة .

حسن : هل تسكن في بيت ؟
أحمد : نعم ، أسكن في بيت .

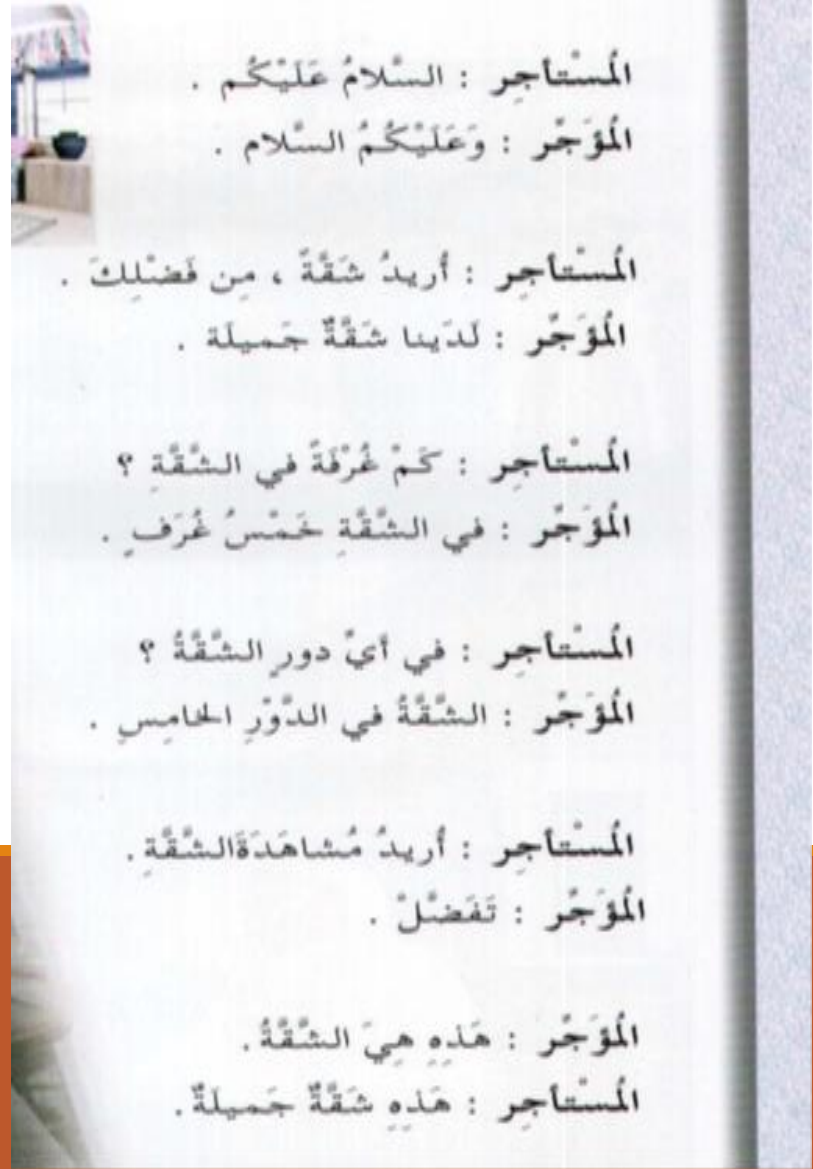
أحمد : هل تسكن في بيت ؟
حسن : لا ، أسكن في شقة .

أحمد : ما رقم شقتك ؟
حسن : ٥ .

ما رقم بيتك ؟
أحمد : ٩ .

English translation for some words:

- 1) نُور Floor
- 2) تفضل Go ahead
- 3) المستأجر Renter
- 4) المؤجر Lessor





٢) البائع : أي خدمة ؟

المشتري : أريد بعض الأثاث .



٤) البائع : وماذا تريد لغرفة الجلوس ؟

المشتري : أريد أريكة وسجادة .



٧) المشتري : أريد مشاهدة الأثاث .

البائع : تفضل .



١) المشتري : السلام عليكم .

البائع : وعليكم السلام .



٣) البائع : ماذا تريد لغرفة النوم ؟

المشتري : أريد سريرًا وسِتارة .



٦) البائع : وماذا تريد للحمام ؟

المشتري : أريد سحّانًا ومِرآة .



٥) البائع : وماذا تريد للمطبخ ؟

المشتري : أريد فرنًا وثلاجة .

English translation for
the **last** dialogue:

- 1) البّيع Salesman
- 2) المشتري Purchaser
- 3) خدمة service
- 4) أريكة Sofa
- 5) سخّان heater





في الشُّقَّةِ ثَلَاثُ عُرُفٍ.



أَسْكُنُ فِي شُقَّةٍ.



أَسْكُنُ فِي بَيْتٍ.



أُرِيدُ مُشَاهَدَةَ الْمَطْبَخِ.



أُرِيدُ مُشَاهَدَةَ الْأَثَاثِ.



الشُّقَّةُ فِي الدَّوْرِ الْأَوَّلِ.

التَّدْرِيبُ ٤



انْظُرْ وَاسْتَمِعْ وَاقْرَأْ.



أَحْمَدُ يَسْكُنُ فِي شُقَّةٍ جَمِيلَةٍ. الشُّقَّةُ
فِي حَيِّ الْمَطَارِ. الشُّقَّةُ فِي الدَّوْرِ الثَّالِثِ. فِي
الشُّقَّةِ خَمْسُ عُرُفٍ. فِي عُرْفَةِ النَّوْمِ سَرِيرٌ. فِي
عُرْفَةِ الْجُلُوسِ أَرِيكَةٌ. فِي الْمَطْبَخِ فُرْنٌ. فِي الْحَمَّامِ
مِرْآةٌ.



طارق : متى تَسْتَيْقِظُ ؟
طاهر : أَسْتَيْقِظُ عِنْدَ الْفَجْرِ .
طارق : أَيْنَ تُصَلِّي الْفَجْرَ ؟
طاهر : أَصَلِّي الْفَجْرَ فِي الْمَسْجِدِ .
طارق : هَلْ تَنَامُ بَعْدَ الصَّلَاةِ ؟
طاهر : لا ، لا أَنَامُ بَعْدَ الصَّلَاةِ .
طارق : ماذا تَفْعَلُ بَعْدَ الصَّلَاةِ ؟
طاهر : أَقْرَأُ الْقُرْآنَ .
طارق : وَمَتَى تَذْهَبُ إِلَى الْمَدْرَسَةِ ؟
طاهر : أَذْهَبُ السَّاعَةَ السَّابِعَةَ .
طارق : هَلْ تَذْهَبُ بِالسَّيَّارَةِ ؟
طاهر : لا ، أَذْهَبُ بِالْحَافِلَةِ .

Day #7

On day 7, we will focus on how to count in Arabic (two different parts) as well as time, calendar, the second book, and then going back to the first book (in it, we will cover, demonstrative pronoun, relative pronoun, and interrogative pronoun).






When it comes to part 1 of how to count in Arabic, we will focus on these two links, and the second book:

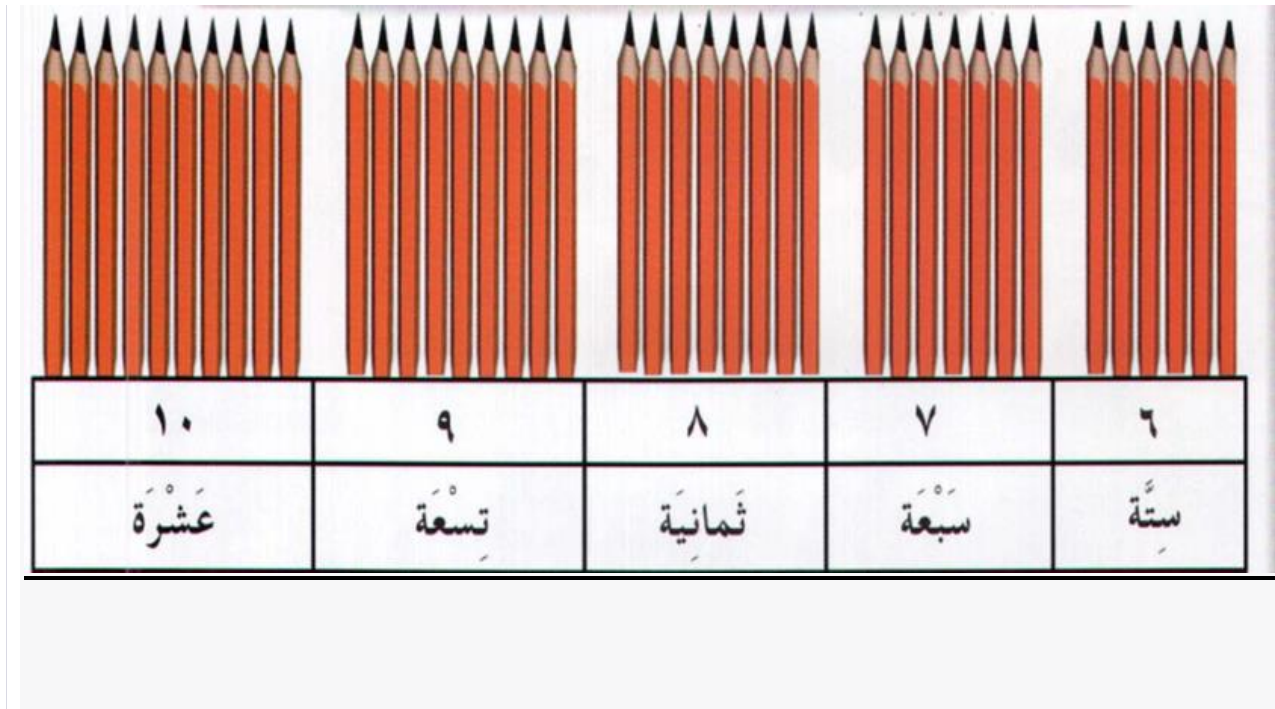
The first link is from YouTube, and it is called “Arabic Numbers from 0-100 (lesson 10)”, and the name of the channel is called, “Arabic Lessons with Nada”:

https://www.youtube.com/watch?v=NmpALpLA1cU&ab_channel=ArabicLessonswithNada

The second link is from this website: <https://blogs.transparent.com/arabic/arabic-numbers-1-100/>

0 in Arabic = ٠ = صِفْر

				
٥	٤	٣	٢	١
خَمْسَة	أَرْبَعَة	ثَلَاثَة	اِثْنَانِ	وَاحِدٍ



(11)

أحد عشر

(12)

اثنا عشر

(13)

ثلاثة عشر

(14)

أربعة عشر



عشرون⁽²⁰⁾

واحد وعشرون⁽²¹⁾

اثنان وعشرون (22)



ثلاثون (30)



أربعون (40)



خمسون (50)



ستون (60)



سبعون (70)



ثمانون (80)



تسعون (90)



مئة (100)

When it comes to **part 2** of [how to count](#) in Arabic, we will focus on this link, and the second book:

The link is from **YouTube**, and it is called [“Ordinal Numbers \(First..second...\) in MSA Arabic\(Lesson 27\)”](#), **MSA** stands for Modern Standard Arabic, and the name of the channel is called, “Arabic Lessons with Nada”:

https://www.youtube.com/watch?v=9N0DK8Aaz2U&list=PLkVKZNoE2P7XHOIcPXV_zwmmniCGwb_uz&index=30&ab_channel=ArabicLessonswithNada

العدد الترتيبي – THE ORDINAL NUMBERS

ترتبي

That means that it follows the same pattern regarding how these letters are constructed.

The ordinal numbers are generally formed on the measure of the active participle فَاعِلٌ. They are derived from the cardinals except:

الأوّل → الأوّل which is a special form.

1. a number denoting quantity (one, two, three, etc.), as opposed to an **ordinal number** (first, second, third, etc.).

Number	Masculine	Feminine
First	الأَوَّلُ	الأُولَى
Second	الثَّانِي	الثَّانِيَّةُ
Third	الثَّالِثُ	الثَّالِثَةُ
Fourth	الرَّابِعُ	الرَّابِعَةُ
Fifth	الخَامِسُ	الخَامِسَةُ
Sixth	السادِسُ	السادِسَةُ
Seventh	السَّابِعُ	السَّابِعَةُ
Eighth	الثَّامِنُ	الثَّامِنَةُ
Ninth	التَّاسِعُ	التَّاسِعَةُ
Tenth	العَاشِرُ	العَاشِرَةُ

Note: The ending *harakah* of the above change is according to their declension.

إعراب means declension or case endings

﴿هُوَ الأَوَّلُ وَالْآخِرُ﴾

"He is the *First* and the *Last*." (57:3)

﴿ثَانِي اثنَيْنِ إِذْ هُمَا فِي الْكَارِ﴾

"(He being the) *second* of the two when they were both in the cave." (9:40)

THE FRACTIONS – الْكَسْرُ

The fractions (except $\frac{1}{2}$) are on the pattern of فُعْلٌ.

One half	نِصْفٌ	One sixth	سُدُسٌ
One third	ثُلُثٌ	One seventh	سَبْعٌ
Two thirds	ثُلُثَيْنِ / ثُلثَانِ	One eighth	ثَمَنٌ
One fourth	رُبْعٌ	One ninth	تُسْعٌ
One fifth	خُمْسٌ	One tenth	عُشْرٌ

One time	مَرَّةً
Two times	مَرَّتَيْنِ / مَرَّتَانِ
Three times	ثَلَاثَ مَرَّاتٍ
Every time	كُلُّ مَرَّةٍ
First time	أَوَّلُ مَرَّةٍ
Second time	ثَانِيَةً أُخْرَى / مَرَّةً أُخْرَى

﴿كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

“As We had created you the *first time*.” (18:48)

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ﴾

“Do they not see that they are afflicted *once* or *twice* every year?” (9:126)

﴿وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ﴾

“And those among you who have not reached the age of puberty seek your permission *three times*.” (24:58)

When it comes to **time** in Arabic, we will focus on this link:

The link is from **YouTube**, and it is called **“Time in Arabic (Lesson 25) MSA”**, and the name of the channel is called, **“Arabic Lessons with Nada”**:

https://www.youtube.com/watch?v=rmlS_4vgYSQ&list=PLkVKZNoE2P7XHOIcPXV_zwmmniCGwb_uz&index=26

Now that we covered **time** in Arabic, we will move on **to calendar**:

In this section, we will focus on
calendar (Part 1)



Days of the week	Ayyāmu al-'usbū'	أيام الأسبوع
Monday	Al-'ith-nayn	الاثنين
Tuesday	Ath-thu-lā-thā'	الثلاثاء
Wednesday	Al-'ar-bi-'ā' (*can also be pronounced: Al-'ar-bu-'ā' / Al-'ar-ba-'ā')	الأربعاء
Thursday	Al-khamīs	الخميس
Friday	Al-jum'ah (*can also be pronounced: Al-jumu'ah)	الجمعة
Saturday	As-sabt	السبت
Sunday	Al-'aḥad	الأحد

In this section, we will focus on
calendar(Part 2)

<https://legacy.quran.com/106>

The infographic is divided into four quadrants, each representing a season. Each quadrant contains an icon, the Arabic name of the season, its transliteration in brackets, and the English name.

- Top Left (Autumn):** Icon of a red leaf. Arabic: فصلُ الخريف. Transliteration: [Faṣlu Al-kharīf]. English: Autumn Season.
- Top Right (Summer):** Icon of a yellow sun. Arabic: فصلُ الصيف. Transliteration: [Faṣlu Aṣ-ṣayf]. English: Summer Season.
- Bottom Left (Winter):** Icon of a blue snowflake. Arabic: فصلُ الشتاء. Transliteration: [Faṣlu Ash-shitā']. English: Winter Season.
- Bottom Right (Spring):** Icon of a green plant. Arabic: فصلُ الربيع. Transliteration: [Faṣlu Ar-rabī']. English: Spring Season.

At the bottom, there is a website URL: www.learningarabicwithangela.com and social media icons for YouTube, Facebook, Twitter, and Instagram.

Today	Al-yawm	اليوم
Tomorrow	Ghadan	غداً
Yesterday	Al-bāriḥa	البارحة
Past	Al-mādī	الماضي
Present	Al-ḥādir	الحاضر
Future	Al-mustaqbal	المستقبل
Morning	An-nahār	النهار
Noon	Aḏ-ḡuḥr	الظهر
Afternoon	Ba'da aḏ-ḡuḥr	بعد الظهر
Evening	Al-masā'	المساء
Daytime	An-nahār	النهار
Nighttime	Al-layl	الليل
Time	Al-waqt	الوقت

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Now that we covered calendar in Arabic, we will move on to demonstrative pronoun(pg.77):

In this section, we will go back to Arabic grammar explanation (From the book, "Learning Arabic, Language of the Quran.")

Demonstrative (Page 1)

DEMONSTRATIVE PRONOUN

إِسْمُ الإِشَارَةِ

It means
demonstrative

Words that are used to point at some thing are known as Demonstrative Pronouns (إِسْمُ الإِشَارَةِ).

For example: هَذَا كِتَابٌ – This is a book (complete sentence)

مُشَارٌ إِلَيْهِ

إِسْمُ الإِشَارَةِ

ذَلِكَ الْكِتَابُ – That book (incomplete sentence)

مُشَارٌ إِلَيْهِ

إِسْمُ الإِشَارَةِ

It means
tree.

In the above examples هَذَا and ذَلِكَ are أَسْمَاءُ الإِشَارَةِ and الْكِتَابُ and الشَّجَرَةُ are called مُشَارٌ إِلَيْهِ (the objects pointed at).

Demonstrative (Page 2)

Easy way to remember
that the masculine dual is
it also has the letter "ذ"
like this word:

إِسْمُ الإِشَارَةِ has two forms:

- Near distance – إِسْمُ الإِشَارَةِ لِلْقَرِيبِ
- Far distance – إِسْمُ الإِشَارَةِ لِلْبَعِيدِ

These are considered to be proper nouns or definite nouns.

Table for demonstrative Pronouns- near distance – إِسْمُ الإِشَارَةِ لِلْقَرِيبِ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	هَذَا This	هَذَانِ These (two)	هَؤُلَاءِ These (all)
		هَذَيْنِ These (two) (Accusative & Genitive Case)	
مؤنث Feminine	هَذِهِ This	هَاتَانِ These (two)	هَؤُلَاءِ These (all)
		هَاتَيْنِ These (two) (Accusative & Genitive Case)	

Demonstrative(Page 3)

There is a plural form in the demonstrative pronouns that is common to both genders - هَؤُلَاءِ - which is used only for human beings. Otherwise the singular form of the feminine - هَذِهِ - is enough to refer to the collective of plural non- human nouns and broken plurals.

Example:

﴿ هَذِهِ أُمَّتُكُمْ ﴾

“This is yours community.” (23:52)

Possessive phrase refers to things that someone has.
Examples: Daughters and shirt.

Note: If the demonstrative pronoun comes in a possessive sentence it will come after the possessive phrase.

﴿ قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ﴾

“He said, ‘I intend to marry you to one of *these* two daughters of mine. (28:27).”

﴿ أَذْهَبُوا بِمِصْرِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي ﴾

“Go with *this* shirt of mine and put it on the face of my father.” (12:93)

إِسْمُ الْإِشَارَةِ لِلْبَعِيدِ - Table for demonstrative pronouns-far distance

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	ذَلِكَ That	ذَانِكَ Those (two)	أُولَئِكَ Those (all)
		ذَئِكَ Those (two) (Accusative & Genitive Case)	
مؤنث Feminine	تِلْكَ That	تَانِكَ Those (two)	أُولَئِكَ Those (all)
		تِئِكَ Those (two) (Accusative & Genitive Case)	

Demonstrative (Page 4)

The plural form - أُولَئِكَ - is common to both genders in far distance demonstrative pronouns and is used only for human beings. Otherwise the singular form of the feminine تِلْكَ is used to refer to the broken plurals.

﴿تِلْكَ الرُّسُلُ﴾

"Those messengers." (2:253)

﴿تِلْكَ آيَاتُ اللَّهِ﴾

"These are the Signs of Allah." (2:252)

Demonstrative(Page 5)

﴿أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي﴾

“That is (something) of what my Fosterer has taught me.” (12:37)

﴿ذَلِكُمْ اللَّهُ رَبُّكُمُ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

“That is Allah your Fosterer, so serve Him. Will you not then mind?” (10:3)

Note: In the last two examples ذَلِكُمَا and ذَلِكُمْ are used. Although they seem like dual and plural they are singular but the pronouns used are dual and plural.

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾

“This is the Book; in it is guidance sure, without doubt.” (2:2)

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

Those messengers, We had made some to excel others.” (2:253)

In the above examples, ذَلِكَ and تِلْكَ are also used for things of the near distance in order to emphasize the greatness or seriousness of the object pointed at.

Now that we covered [demonstrative pronoun](#), we will move on [to relative pronoun\(pg.85\)](#):

RELATIVE PRONOUN

إِسْمُ الْمُؤْصُولِ

Relative nouns relate to or depend on the word before or after them. They indicate a particular thing but do not make complete sense.

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	الَّذِي That one who/ That one which	الَّذَانِ Those two who/ Those two which	الَّذِينَ Those all who/That who/Those which
		الَّذَيْنِ Those two who/ Those two which (Accusative & Genitive Case)	
مؤنث Feminine	الَّتِي That one who/ That one which	الَّتَانِ Those two who/ Those two which	الَّاتِي / اللَّاتِي Those who/ Those which
		الَّتَيْنِ Those two who/ Those two which (Accusative & Genitive Case)	

Examples:

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

"Those who believe and do righteous works." (13:29)

﴿وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ﴾

"And as for the two men who are guilty of the (indecent) from among you." (4:16)

﴿إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّاتِي وَلَدَتْهُمْ﴾

"Their mothers are none other than those who gave the birth." (58:2)

مَنْ (who/whoever), مَا (what/whatever) are also used as relative nouns. مَنْ is used for living things and مَا is used for non-living thing

Examples:

﴿وَمِنْ النَّاسِ مَنْ يُحَادِّثُ فِي اللَّهِ بَغْيًا غَيْرَ عِلْمٍ﴾

"And among mankind is he who disputes regarding Allah without knowledge." (22:3)

﴿يَدْعُو لَعْنُ ضَرَرٍ أَقْرَبُ مِنْ نَفْعِهِ﴾

"He prays to him whose harm is nearer than his benefit" (22:13)

Now that we covered [relative pronoun](#), we will move on to [interrogative pronoun](#)(pg.89):

INTERROGATIVE PRONOUN

إِسْمُ الْإِسْتِفْهَامِ

Words used in the beginning of a sentence to ask a question are called interrogatives.

What	مَاذَا/مَا	From where/ How come	أَيُّ
Why	لِمَاذَا/لِمَ	How	كَيْفَ
Who	مَنْ	How much	كَمْ
For whom/for which (لِ + مَنْ)	لِمَنْ	When	أَيَّانَ
What	ءَ	Which one/ whose (masc.)	أَيُّ
did	هَلْ	Which one/whose (Fem)	أَيَّةُ
When	مَتَى	Do	أَمْ
Since	مُنْذُ	About what (عَنْ + مَا)	عَمَّا/عَمَّا
Where	أَيْنَ	From what (مِنْ + مَا)	مِمَّا/مِمَّا
In what (فِي + مَا)	فِيْمَا		

عليه السلام.

﴿فَالَوْ أَنَّنَا لَأَنتَ يُوسُفُ﴾

“They said, ‘You! Are you indeed Yusuf?’” (12:90)

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾

“Say, ‘What thing is greater (as) witness?’” (6:19)

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ﴾

“Do you think that you will enter the garden?” (2:214)

Day #8

On day 8, we will continue with the first book (in it, we will cover, descriptive phase, simple nominal sentence, and consonant verbs).

When it comes to descriptive phase, I want to note(pg.101):

DESCRIPTIVE PHRASE

الْمُرْكَبُ التَّوْصِيفِيُّ

The descriptive phrase is a combination of two nouns wherein the second noun describes the first. In such cases the second noun will be an adjective.

The first noun is called الْمَنْعُوتُ or الْمَوْصُوفُ.

The second noun i.e. the adjective is called لَصِيفَةٌ or النَّعْتُ.

If the noun is a definite noun then the adjective will also be definite. Similarly if the noun is an indefinite noun then the adjective will also be indefinite.

جِنْسٌ -- GENDER

If the noun is masculine then the adjective will also be masculine and vice versa.

Also, number and the iraab (case endings) follow the same pattern.

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

“And for them there is a great punishment.” (2:7)

﴿إِنَّهُ لَكَرَّ عَدُوٌّ مُبِينٌ﴾

“(As) he is your open enemy.” (36:60)

Example:

1. بَيْتُ اللَّهِ الْحَرَامُ

مُضَاف means adjective

The *holy house* of Allah.

بَيْتُ is a common noun. However here it comes in the possessive case and acts as المُضَافُ and will thus be a proper noun. The definite article “أل” is added to the adjective حَرَامُ to bring it in agreement with the proper noun.

2. ﴿تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾

“These are *Verses of the Book* that makes (things) clear.”
(28:2)

المُبِين is the adjective of الْكِتَابِ and they are in agreement with each other in terms of number, gender etc.

3. بَيْتُ اللَّهِ الْعَظِيمُ

The *great house* of Allah.

4. بَيْتُ اللَّهِ الْعَظِيمِ

The house of *Allah*, the Greatest.

In the above sentences it is clearly understood by the *E'raab -* اِعْرَاب which noun the adjective is describing.

Now that we covered descriptive phase, we will move on to simple nominal sentence(pg.107):

SIMPLE NOMINAL SENTENCE

الْجُمْلَةُ الاسْمِيَّةُ

Is called

A nominal sentence generally comprises of two components. subject of the sentence is called **المُبْتَدَأُ** and the predicate is called **الخَبَرُ**.

Predicate describes the subject that it follows.

For example:

مُحَمَّدٌ رَّسُولٌ

Muhammad is a messenger.

﴿أَنَا يَسُوفُ وَإِذَا أَخِي﴾

"I am Yusuf and this is my brother." (12:90)

THE PREDICATE - الخَبَرُ:

It is always a common noun (الْمَكْرُومَةُ).

The مَرْفُوعٌ is (مَرْفُوعٌ or مَرْفُوعٌ).

In a nominal sentence that has a predicate as a proper noun a detached pronoun (which is in accordance with the subject in gender and number) is placed between the subject and the predicate.

Common nouns: any person, place, thing, or idea. **Proper nouns** are the names of specific people, places, things, or ideas. ... **Proper nouns** should always be capitalized in English.

THE SUBJECT - الْمُبْتَدَأُ:

المُبْتَدَأُ is a proper noun (الْمَكْرُومَةُ). If it is not a proper noun then the article 'ال' will be prefixed.

الْقُرْآنُ كِتَابٌ

The Qur'an is a book.

It is in the nominative case, حَالَةُ الرَّفْعِ (مَرْفُوعٌ or مَرْفُوعٌ).

It will be in agreement with the predicate in terms of number (الْعَدَدُ) and gender (الْجِنْسُ).

﴿وَأَنْتُمْ ظَالِمُونَ﴾

"And you were unjust." (2:92)

المُبْتَدَأُ can be a word or a phrase but it cannot be a verb or a genitive phrase.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

"The most honored of you with Allah is certainly the one who guards most (against evil)." (49:13)

﴿الْحُرُّ بِالْحُرِّ﴾

"The free for the free." (2:178)

VERB

الفِعْلُ

Verb is an action word in relation to time that is past, present and future. According to tense, the verbs can be divided into:

Past tense (الفِعْلُ الْمَاضِي): Here the action has been completed, therefore it is past tense.

Present tense (الفِعْلُ الْمُضَارِع): It is also called imperfect tense because the action is incomplete i.e. it is being done in the present or will be done in the future.

Past Tense — الفِعْلُ الْمَاضِي

In Arabic, verbs are mostly tri-literal i.e. three lettered. They are of two kinds:

1. Consonant Verbs – الْأَفْعَالُ الصَّحِيحَةُ: They are based on three sound consonants. This chapter deals with these kinds of verbs.
2. Weak Verbs – الْأَفْعَالُ الْمُعْتَلَّةُ: These are called weak verbs and may have one or more of the vowels (ا- و- ي) in their tri-literal formation. These vowels (ا- و- ي) are called حُرُوفُ الْعِلَّةِ.

For example:

وَعَدَ - to promise

قَالَ - to say

رَمَى - to throw

الأفعال الصَّحِيحَةُ – Consonant Verbs

- ♦ The basic or root word is based on the verb **فَعَلَ** (ف-ع-ل) giving the meaning “He did”. ف represents the first radical, ع the second and ل the third radical. The root verb is always masculine-third person-singular.

Likewise some other examples are:

ضَرَبَ – To hit

فَتَحَ – To open

It means that it cannot be changed. They will always have a fatha iraab. Only the iraab of the middle letter changes.

نَصَرَ – To help

- ♦ The a'raab (الإِعْرَابُ) of letter ف and ل is not variable in the root, but the a'raab (الإِعْرَابُ) on ع is variable, i.e. it can bear *fatha* (ـَ), *kasrah* (ـِ) or *dammah* (ـُ).

Examples:

Also means he denied, he listened, etc.

فَعَلَ	فَعِلَ	فَعُلَ
كَفَرَ to deny	سَمِعَ to listen	كَرُمَ to be generous
نَظَرَ to see	شَرِبَ to drink	بَعُدَ to be far distant
دَخَلَ to enter	حَزِنَ to grieve	حَسُنَ to be good

Past tense table of فَعَلَ (ف-ع-ل) is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	فَعَلَ He did	فَعَلَا They both did	فَعَلُوا They all did
مؤنث غائب 3 rd person feminine	فَعَلَتْ She did	فَعَلَتَا They both did	فَعَلْنَ They all did
مذكر مخاطب 2 nd person masculine	فَعَلْتَ You did	فَعَلْتُمَا You both did	فَعَلْتُمْ You all did
مؤنث مخاطب 2 nd person feminine	فَعَلْتِ You did	فَعَلْتُمَا You both did	فَعَلْنَّ You all did
متكلم First person (Masculine/Feminine)	فَعَلْتُ I did	-	فَعَلْنَا We did

The past tense table of سَمِعَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	سَمِعَ He heard	سَمِعَا They both heard	سَمِعُوا They all heard
مؤنث غائب 3 rd person feminine	سَمِعَتْ She heard	سَمِعَتَا They both heard	سَمِعْنَ They all heard
مذكر مخاطب 2 nd person masculine	سَمِعْتَ You heard	سَمِعْتُمَا You both heard	سَمِعْتُمْ You all heard
مؤنث مخاطب 2 nd person feminine	سَمِعْتِ You heard	سَمِعْتُمَا You both heard	سَمِعْنَّ You all heard
متكلم First person (Masculine/Feminine)	سَمِعْتُ I heard	-	سَمِعْنَا We heard

Examples:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

“Did you not consider, how your Fosterer *dealt* with the owners of the elephant?” (105: 1)

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

“Who believe in the unseen and establish worship (*salat*) and spend from that which *We have provided for them*.” (2:3)

Sometimes in second person masculine plural “فَ” is added for the flow of pronunciation. It does not imply any meaning to the word.

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتَكُم﴾

“And now you have come to Us Alone as We had created you.” (6:94)

If the third person masculine plural فَعَلُوا comes with a pronoun, the alif, ‘ا’ of فَعَلُوا will be dropped.

[Either way, the alif is not pronounced.](#)

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

“Nor did they (usually) forbid one another the iniquities which *they committed*.” (5:79)

﴿وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

“To us they *did no harm*, but they harmed their own souls.” (2:57)

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

“Allah has *indeed* heard the statement of her who pleads with you concerning her husband.” (58:1)

The word ‘قَدْ’ gives the meaning of certainly/verily/has/have/ indeed. It is used before the past perfect tense.

Further
Sometimes an additional ‘لَ’ is prefixed to ‘قَدْ’ which further emphasizes the meaning of the verb and is written as ‘لَقَدْ’.

Day #9

On day 9, we will continue with the first book ([in it](#), we will cover, verbal sentence, hamzated verb([part 1](#)), and weak verbs ([part 1](#)).

When it comes to verbal sentence, I want to note(pg.125):

VERBAL SENTENCE

جُمْلَةٌ means sentence

الْجُمْلَةُ الْفِعْلِيَّةُ

In a verbal sentence, the sentence begins with a verb. For example:

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

“And Dawood *killed* Jalut.” (2:251)

Verbal sentence comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.

وَقَتَلَ دَاوُدُ جَالُوتَ

Object Subject Verb

The subject and the object are nouns. The subject is called الْفَاعِلُ and the object is called الْمَفْعُولُ بِهِ or الْمَفْعُولُ.

If the subject is in the form of a broken plural of non-human objects, the verb used will be feminine singular.

﴿أُولَئِكَ الَّذِينَ حَقَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ﴾

“Those are the persons whose deeds have become *fruitless* in the world and the hereafter.” (3:22)

If the subject (الْفَاعِلُ) is given in a sentence (not in the form of hidden pronoun) then a singular verb is used irrespective of the subject (singular, dual or plural). If a second verb is required, then it should be according to the subject.

﴿إِذَا جَاءَكَ الْمُتُنَفِّحُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾

“When the hypocrites *come* to you *they say*, ‘We bear witness that you are certainly a Messenger of Allah.’”
(63:1)

Here, جاء is a singular verb even though the object الْمُنَافِقُونَ is plural.
The second verb ذُلُّوا is a plural verb in accordance with الْمُنَافِقُونَ.

Pronouns are not required to be mentioned separately as subject (الْفَاعِلُ) because they are hidden in the verb itself. For example:

خَلَقْتُ – I created.

In ‘خَلَقْتُ’ the hidden pronoun is “I”.

﴿وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ﴾

“And when *We parted* the sea for you and delivered you.”
(2:50)

In ‘فَرَقْنَا’ the hidden pronoun is ‘we’.

When the object (الْمَفْعُولُ بِهِ) is a pronoun, it usually precedes the subject (الْفَاعِلُ) after the verb.

﴿إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“Except the one who is permitted by the Beneficent and he speaks aright.” (78:38)

﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

“So Musa struck him with his fist thus killing him.” (28:15)

When it comes to hamzated verb, I want to note(pg.131):

HAMZATED VERB

الْفِعْلُ الْمَهْمُوزُ

Verbs with *hamzah* (أ) as initial, middle or final radical are called hamzated verbs (الْفِعْلُ الْمَهْمُوزُ).

1. Hamzah as the first radical:

The *hamzah* is a consonant. Hence it can be the initial or first radical. For example:

أَكَلَ – to eat أَخَذَ – to take

There is no change in the past tense conjugation. It follows the same pattern as فَعَلَ. Past tense conjugation of أَكَلَ is as tabulated below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	أَكَلَ He ate	أَكَلَا They both ate	أَكَلُوا They all ate
مؤنث غائب 3 rd person feminine	أَكَلَتْ She ate	أَكَلَتَا They both ate	أَكَلْنَ They all ate
مذكر مخاطب 2 nd person masculine	أَكَلْتَ You ate	أَكَلْتُمَا You both ate	أَكَلْتُمْ You all ate
مؤنث مخاطب 2 nd person feminine	أَكَلْتِ You ate	أَكَلْتُمَا You both ate	أَكَلْتُنَّ You all ate
متكلم First person (Masculine/Feminine)	أَكَلْتُ I ate	-	أَكَلْنَا We ate

2. Hamzah as the middle radical, for example:

سَأَلَ – to ask

سَيَّمَ – to disgust

Past tense conjugation of سَأَلَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	سَأَلَ He asked	سَأَلَا They both asked	سَأَلُوا They all asked
مؤنث غائب 3 rd person feminine	سَأَلَتْ She asked	سَأَلَتَا They both asked	سَأَلْنَ They all asked
مذكر مخاطب 2 nd person masculine	سَأَلْتَ You asked	سَأَلْتُمَا You both asked	سَأَلْتُمْ You all asked
مؤنث مخاطب 2 nd person feminine	سَأَلْتِ You asked	سَأَلْتُمَا You both asked	سَأَلْتُنَّ You all asked
متكلم First person (Masculine/Feminine)	سَأَلْتُ I asked	-	سَأَلْنَا We asked

3. Hamzah as the third radical, for example:

قَرَأَ – to read

دَرَأَ – to repel

Past tense conjugation of قَرَأَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	قَرَأَ He read	قَرَأَا They both read	قَرَأُوا They all read
مؤنث غائب 3 rd person feminine	قَرَأَتْ She read	قَرَأَتَا They both read	قَرَأْنَ They all read
مذكر مخاطب 2 nd person masculine	قَرَأْتَ You read	قَرَأْتُمَا You both read	قَرَأْتُمْ You all read
مؤنث مخاطب 2 nd person feminine	قَرَأْتِ You read	قَرَأْتُمَا You both read	قَرَأْنَ You all read
متكلم First person (Masculine/Feminine)	قَرَأْتُ I read	-	قَرَأْنَا We read

Examples:

﴿لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“They will not speak, except the one who is *permitted* by the Beneficent and he speaks aright.” (78:38)

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

“And *responds* to its Fosterer, a duty incumbent on it.” (84:2)

﴿أَلَمْ نَعْلَمْ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ﴾

“Do you not know that your father *had taken* an undertaking from you in (the name of) Allah.” (12:80)

When it comes to weak verbs, I want to note(pg.135):

WEAK VERBS-I

الأفعال المضعفة

المثال - Assimilated Verb

Words in which the vowels (ا-و-ي) are present are called weak verbs. We have seen that when *alif*, 'ا' comes with any of the *e'raab* (عُرَاب) it is not *alif*, 'ا' but *hamza* 'ء' as in the hamzated verbs (المهموز).

There are three types of weak verbs based on the positions taken by the weak letters (ا-و-ي) in the root word *فَعَلَ*.

Assimilated verb - المثال

Hollow Verb - الأجوف

Defective Verb - الناقص

When we deal with weak verbs we notice that they deviate from the pattern of the root word *فَعَلَ*, and we, therefore, study each kind in detail along with the exceptions we encounter in the pattern.

المثال - ASSIMILATED VERB

In this kind of verb, the initial radical is weak, i.e. و or ي and comes in the place of ف. The patterns will be according to the pattern of *فَعَلَ* and you will not observe any change. They are of two basic kinds.

المثال الأول: Where و comes in place of ف, the first radical.

وَعَدَ - To promise

وَزَنَ - To weigh

وَجَدَ - To obtain/get

Past tense conjugation of وَعَدَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	وَعَدَ He promised	وَعَدَا They both promised	وَعَدُوا They all promised
مؤنث غائب 3 rd person feminine	وَعَدَتْ She promised	وَعَدَتَا They both promised	وَعَدْنَ They all promised

مذكر مخاطب 2 nd person masculine	وَعَدْتَ You promised	وَعَدْتُمَا You both promised	وَعَدْتُمْ You all promised
مؤنث مخاطب 2 nd person feminine	وَعَدْتِ You promised	وَعَدْتُمَا You both promised	وَعَدْتُنَّ You all promised
متكلم First person (Masculine/Feminine)	وَعَدْتُ I promised		وَعَدْنَا We promised

المثال اليائي : Here ي comes in place of the first radical ف.

Examples:

يَسِرَ – To become easy

يَيْسَ – To dishearten

يَيْسَ – To become dry

Past tense conjugation of the verb يَسِرَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَيْسَ He lost hope	يَيْسَا They both lost hope	يَيْسُوا They all lost hope
مؤنث غائب 3 rd person feminine	يَيْسَتْ She lost hope	يَيْسَتَا They both lost hope	يَيْسْنَ They all lost hope
مذكر مخاطب 2 nd person masculine	يَيْسْتَ You lost hope	يَيْسُتُمَا You both lost hope	يَيْسُتُمْ You all lost hope
مؤنث مخاطب 2 nd person feminine	يَيْسِتِ You lost hope	يَيْسُتُمَا You both lost hope	يَيْسُنَّ You all lost hope
متكلم First person (Masculine/Feminine)	يَيْسْتُ I lost hope	-	يَيْسْنَا We lost hope

WEAK VERBS-II

الْأَفْعَالُ الْمُعْتَلَّةُ

الْأَجْوْفُ - Hollow Verb

Verbs with a weak middle radical i.e. و or ي are termed as hollow verbs. They come in place of ع, the middle radical. The middle letters و or ي are replaced with *alif*, ا for easy pronunciation.

They are of two types:

الْأَجْوْفُ الزَّوَايِ: Here و comes in place of ع, the middle radical as قَالَ and is changed to a long *alif*, ا become قَالَ.

Past tense conjugation of the verb قَالَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	قال He said	قالا They both said	قالوا They all said

[Important point](#)

مؤنث غائب 3 rd person feminine	قالت She said	قالتا They both said	قلن They all said
مذكر مخاطب 2 nd person masculine	قلت You said	قلتما You both said	قلتم You all said
مؤنث مخاطب 2 nd person feminine	قلت You said	قلتما You both said	قلتن You all said
متكلم First person (Masculine, Feminine)	قلت I said	-	قلنا We all said

Some other verbs on the pattern of قَالَ are:

ذَاقَ - To taste

جَاعَ - To become hungry

عَادَ - To seek refuge

خَافَ - To fear

Examples on the pattern of قَالَ :

﴿قَالَ يٰٓأٰدَمُ اٰتِیْهِمْ بِاَسْمَآئِهِنَّ﴾

"He (Allah) said, 'O Adam! Inform them of the names of these (things).'" (2:33)

Here خَافَ (خَوِفَ) deviates slightly from the pattern of قَالَ because the middle radical و has a *kasrah* (ـِ) on it.

Past tense conjugation of خَافَ is as follows:

Instead of the regular alif that is used for pronunciation.

	مفرد Singular	مثنى Dual	جمع Plural
3 rd person masculine مَذْكَرٌ غَائِبٌ	خَافَ He feared	خَافَا They both feared	خَافُوا They all feared
3 rd person feminine مَرِثٌ غَائِبٌ	خَافَتْ She feared	خَافَتَا They both feared	خَفْنَ They all feared
2 nd person masculine مَذْكَرٌ مُّخَاطَبٌ	خَفْتَ You feared	خَفْتُمَا You both feared	خَفْتُمْ You all feared
2 nd person feminine مَوْثٌ مُّخَاطَبٌ	خَفْتِ You feared	خَفْتُمَا You both feared	خَفْتُنَّ You all feared
First person (Masculine/Feminine) مَتَكَلِّمٌ	خَفْتُ I feared	-	خَفْنَا We feared

The second radical bears *kasrah* (ـِ), therefore the feminine third person plural becomes خَفْنَ which has a *kasrah* (ـِ) on the خ. The remaining words will follow the same pattern with the *kasrah* (ـِ).

Some other verbs with similar behavior are:

نَامَ - To sleep

كَانَ - To be about to

Examples on the pattern of خَافَ :

﴿فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا﴾

"But he who fears from him who bequeaths, some unjust or sinful (clause)" (2:182)

الأجوف الثاني: Here ي comes in place of ع, the middle radical as in بَيَّعَ and is changed to a long *alif*, and becomes بَاعَ .

Some other verbs on the pattern of بَاعَ are:

بَاتَ - To pass the night

سَارَ - To move

زَاغَ - To turn aside

Past tense conjugation of بَاعَ is as follows:

Here is the second type of the hollow verb.

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	بَاعَ He sold	بَاعَا They both sold	بَاعُوا They all sold
مؤنث غائب 3 rd person feminine	بَاعَتْ She sold	بَاعَتَا They both sold	بَاعْنَ They all sold
مذكر مخاطب 2 nd person masculine	بِعْتَ You sold	بِعْتُمَا You both sold	بِعْتُمْ You all sold
مؤنث مخاطب 2 nd person feminine	بِعْتِ You sold	بِعْتُمَا You both sold	بِعْتُنَّ You all sold
متكلم First person (Masculine/Feminine)	بِعْتُ I sold	-	بِعْنَا We sold

Examples on the pattern of بَاعَ :

﴿فَمِنْهُمْ مَنْ يَقُولُ يُكُفِّرُ زَادَهُ هَلْوَءَ بَيْنَنَا﴾

"Then from among them is he who says, 'Which of you has this (chapter of the Qur'an) increased in belief?'" (9:124)

WEAK VERBS - III

الْأَفْعَالُ الْمُعْتَلَّةُ

Defective Verb - الناقص

Here is the second type of the defective verb.

Verbs with a weak final radical are called defective. Here و or ي comes in place of ل, the final radical in the root. They are of two types:

It becomes this for pronunciation reasons:

الناقص الواو:

Here و comes in the place of last radical ل and is written with an alif, like in دَعَا → دَعَا - to pray/to call

The past tense conjugation of دَعَا is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	دَعَا He called	دَعَا They both called	دَعَوْا They all called

الناقص الياء:

Its chart is on the next screenshot

Here ي comes in the place of last radical ل.

رَمَى - To throw/blame

مؤنث غائب 3 rd person feminine	دَعَتْ She called	دَعَتَا They both called	دَعَوْنَ They all called
مذكر مخاطب 2 nd person masculine	دَعَوْتَ You called	دَعَوْتُمَا You both called	دَعَوْتُمْ You all called
مؤنث مخاطب 2 nd person feminine	دَعَوْتِ You called	دَعَوْتُمَا You both called	دَعَوْنِ You all called
متكلم First person (Masculine/Feminine)	دَعَوْتُ I called	.	دَعَوْنَا We called

Some other verbs on the pattern of دَعَا are:

رَجَا - To hope

قَسَا - To be hard

تَلَا - To recite

The past tense conjugation of رَمَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رَمَى	رَمَيَا	رَمَوْا
مؤنث غائب 3 rd person feminine	رَمَتْ	رَمَتَا	رَمَيْنَ
مذكر مخاطب 2 nd person masculine	رَمَيْتَ	رَمَيْتُمَا	رَمَيْتُمْ
مؤنث مخاطب 2 nd person feminine	رَمَيْتِ	رَمَيْتُمَا	رَمَيْتُنَّ
متكلم First person (Masculine/Feminine)	رَمَيْتُ	-	رَمَيْنَا
	I threw		We threw

Some verbs on the pattern of رَمَى are:

سعى - to run/ strive

أبى - to refuse

أتى - to come

To run

In لَفَى the second radical bears *kasrah* (ى) and therefore observe a change in the pattern as compared to the base رَمَى in which the second radical bears *fatha* (ا).

Past tense conjugation of لَفَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَفَى	لَفَيَا	لَفَوْا
مؤنث غائب 3 rd person feminine	لَفَتْ	لَفَتَا	لَفَيْنَ
مذكر مخاطب 2 nd person masculine	لَفَيْتَ	لَفَيْتُمَا	لَفَيْتُمْ
مؤنث مخاطب 2 nd person feminine	لَفَيْتِ	لَفَيْتُمَا	لَفَيْتُنَّ
متكلم First person (Masculine/Feminine)	لَفَيْتُ	-	لَفَيْنَا
	I met		We met

we

pattern

Some other verbs which are on the pattern of لَفَى are:

رَفَى - To be pleased

خَفَى - To fear

نَسَى - To forget

Examples on the pattern of لَفَى:

﴿وَلَمَّا لَفُوا الَّذِينَ آمَنُوا﴾

"And when they meet those who believe." (2:14)

Here رَأَى is a hamzated weak verb as أ comes in place of ع in the middle radical and ي in the place of ل in the final radical, it however follows the pattern of رَئَى .

← In other words, follows the second type of the defective verb.

Past tense conjugation of رَأَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رَأَى He saw	رَأَيَا They both saw	رَأَوْا They all saw
مؤنث غائب 3 rd person feminine	رَأَتْ She saw	رَأَتَا They both saw	رَأَيْنَ They all saw
مذكر مخاطب 2 nd person masculine	رَأَيْتَ You saw	رَأَيْتُمَا You both saw	رَأَيْتُمْ You all saw
مؤنث مخاطب 2 nd person feminine	رَأَيْتِ You saw	رَأَيْتُمَا You both saw	رَأَيْنَ You all saw
متكلم First person (Masculine/Feminine)	رَأَيْتُ I saw	-	رَأَيْنَا We saw

DOUBLY WEAK VERB

الْلَفِيفُ

In English اللّفِيفُ means tangled or complicated. In this chapter we will deal with verbs that have more than one weak letter (حُرُوفُ الْعِلَّةِ) in their formation.

Verbs with the first and third radicals as weak letters –

الْلَفِيفُ الْمَفْرُوقُ

They follow the same pattern as the defective verb (رَئَى). For example:

وَقَّى – to save

The past tense conjugation of وَقَّى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	وَقَّى He saved	وَقَّيَا They both saved	وَقَّوْا They all saved

مؤنث غائب 3 rd person feminine	وَقَّتْ She saved	وَقَّتَا They both saved	وَقَّتْنَ They all saved
مذكر مخاطب 2 nd person masculine	وَقَيْتَ You saved	وَقَيْتُمَا You both saved	وَقَيْتُمْ You all saved
مؤنث مخاطب 2 nd person feminine	وَقَيْتِ You saved	وَقَيْتُمَا You both saved	وَقَيْتُنَّ You all saved
متكلم First person (Masculine/Feminine)	وَقَيْتُ I saved	-	وَقَيْتْنَا We saved

Some verbs on the pattern of وَقَّى are:

وَفَّى .. To fulfill

وَفَّى .. To become weak/lose strength

وَعَى .. To keep in mind/retain

Verbs with the second and third radicals as weak letters – **الضَّعِيفُ الْمَقْرُونُ**

They follow the same pattern as the defective verb لَفَّى. For example:

حَيَّى - To live

قَوَّى - To become strong/powerful

Past tense conjugation of حَيَّى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	حَيَّى He lived	حَيَّيَا They both lived	حَيُّوا They all lived
مؤنث غائب 3 rd person feminine	حَيَّيَتْ She lived	حَيَّيْتَا They both lived	حَيَّيْنَّ They all lived
مذكر مخاطب 2 nd person masculine	حَيَّيْتَ You lived	حَيَّيْتُمَا You both lived	حَيَّيْتُمْ You all lived
مؤنث مخاطب 2 nd person feminine	حَيَّيْتِ You lived	حَيَّيْتُمَا You both lived	حَيَّيْتُنَّ You all lived
متكلم First person (Masculine/Feminine)	حَيَّيْتُ I lived	-	حَيَّيْنَا We lived

THE DOUBLE LETTERED VERB

المُضَاعَفُ

In some verbs the second and third radical are identical. In such cases the second radical will have *shaddah* (ّ) on it and hence it will be pronounced twice.

Example:

ظَنَّ (ظ-ن-ن) - to think/to suspect

Some grammarians categorize double lettered verbs as tri-literal and some as bi-literal.

Past tense conjugation of ظَنَّ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	ظَنَّ He thought	ظَنَّا They both thought	ظَنُّوا They all thought

مؤنث غائب 3 rd person feminine	ظَنَّتْ She thought	ظَنَّتَا They both thought	ظَنَّنَّ They all thought
مذكر مخاطب 2 nd person masculine	ظَنْنْتَ You thought	ظَنْنْتُمَا You both thought	ظَنْنْتُمْ You all thought
مؤنث مخاطب 2 nd person feminine	ظَنْنْتِ You thought	ظَنْنْتُمَا You both thought	ظَنْنَنْتِ You all thought
متكلم First person (Masculine/Feminine)	ظَنْنْتُ I thought	-	ظَنْنْنَا We thought

In the third person feminine plural the *shaddah* (ّ) is removed and the letters will be written individually. In the remaining table this pattern is carried forward.

Some words on the pattern of ظَنَّ are:

شَدَّ - To strengthen

مَرَّ - To pass

فَرَّ - To run away

Day #10

On day 10, we will continue with the first book (in it, we will cover, verbs with fixed prepositions, and imperfect tense).

When it comes to verbs with fixed prepositions, I want to note (pg.167):

VERBS WITH FIXED PREPOSITIONS

الْأَفْعَالُ مَعَ حُرُوفِ الْجَرِّ الْمَعْيِنَةِ

Some verbs are found with prepositions attached to their object. Verbs with such prepositions sometimes convey different meanings.

For example:

قَضَى means "to judge", "to fulfill", "to decree" but when it comes with the preposition عَلَى it means "to bring to an end", "to kill".

﴿وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

"And when *He decrees* an affair, then He says to it only, 'Be,' so it is." (2:117)

﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

"So Musa struck him with his fist *thus killing* him." (28: 15)

شَهِدَ means "to bear witness", "to be present". When it comes with عَلَى it means "to bear witness against"/"give testimony against".

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

"So whoever among you is *present* in the month of (Ramadan), let him then fast." (2:185)

﴿قَالُوا نَشْهَدُ عَلَىٰ أَنْفُسِنَا﴾

"They will say, *We bear witness against* ourselves." (6:130)

تَابَ with or without انْ means "to repent" but when it comes with عَلَى it means, "to accept repentance"/"to forgive".

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ﴾

"But whoever *repents* after his injustice." (5:39)

﴿وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ﴾

"Then Allah *will turn* to him (mercifully)." (5:39)

When جَاءَ comes without any preposition it means "to come". However, when it is used with the preposition بِ it means, "to get"/"to bring".

﴿فَلَمَّا جَاءَهُ وَقَصَّ عِنْدَهُ الْفَصَصَ﴾

"So when *he came to him* and narrated (his) narrative." (28:25)

﴿قُلْ مَنْ لَمْزَلَكُمُ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ﴾

"Say, 'Who (then) sent down the book with which Musa *had come*?' (6:91)

When it comes to imperfect tense, I want to note(pg.177):

THE IMPERFECT TENSE-I

الفعل المضارع

Consonant Verbs – الأفعال الصحيحة

The imperfect tense denotes both present and future tense in which an action is unfinished.

The conjugation of the imperfect tense is made by adding prefixes and suffixes to the past tense.

Example:

يَفْعَلُ – He does or he will do.

The imperfect tense conjugation of فَعَلَ: فَعْلُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَفْعَلُ He does/ will do	يَفْعَلَانِ They both do/ will do	يَفْعَلُونَ They all do/ will do

مؤنث غائب 3 rd person feminine	تَفْعَلُ She does/ will do	تَفْعَلَانِ They both do/ will do	يَفْعَلْنَ They all do/ will do
مذكر مخاطب 2 nd person masculine	تَفْعَلُ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلُونَ You all do/ will do
مؤنث مخاطب 2 nd person feminine	تَفْعَلِينَ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلْنَ You all do/ will do
متكلم First person (Masculine/Feminine)	أَفْعَلُ I do/ will do	-	نَفْعَلُ We do/ will do

- The prefixes are ن, أ, ت. These are also called the signs of المضارع. There is a mistake there. Here is the correct pattern:
- The suffixes are "ان" for duals, "ون" for masculine plurals, "ن" for feminine plurals and "ين" for the second person feminine singular. There are no suffixes for the first person.
- The first radical of past tense i.e. 'ف' will bear *sukoon* (ْ) on it.
- The second radical 'ع' in the imperfect tense may bear *fatha* (َ), *kasrah* (ِ) or *dammah* (ُ).

If the verb is on the pattern of فَعَلَ, i.e. second radical 'ع' bears a *fatha* (َ). Then the second radical of the المضارع can bear:

a) *Fatha* (َ). For example:

Past tense verb مَاضِي	Imperfect tense verb مُضَارِع
فَتَحَ He opened	يَفْتَحُ He opens/ will open
جَعَلَ He made	يَجْعَلُ He makes/ will make
مَسَحَ He wiped	يَمْسَحُ He wipes/ will wipe

b) *Kasrah* (ِ). For example:

Past tense verb مَاضِي	Imperfect tense verb مُضَارِع
ضَرَبَ He hit	يَضْرِبُ He hits/will hit
كَسَبَ He earned	يَكْسِبُ He earns/will earn
عَرَفَ He recognized	يَعْرِفُ He recognizes/will recognize

c) *Dammah* (◌ُ). For example:

Past tense verb ماضٍ	Imperfect tense verb مضارع
نَصَرَ He helped	يَنْصُرُ He helps/will help
تَرَكَ He left	يَتْرُكُ He leaves/ will leave
عَرَجَ He ascended	يَعْرُجُ He ascends/ will ascend

If the verb is on the pattern of فَعَلَ i.e. if the second radical 'ع' bears *kasrah* (◌ِ) then the second radical of the imperfect tense المضارع can bear *fatha* (◌َ), *kasrah* (◌ِ)

Examples:

a) *Fatha* (◌َ)

Past tense verb ماضٍ	Imperfect tense verb مضارع
سَمِعَ He listened	يَسْمَعُ He listens/will listen
شَرِبَ He drank	يَشْرَبُ He drinks/ will drink
عَلِمَ He knew	يَعْلَمُ He knows/ will know

b) Kasrah (ـِ)

Past tense verb ماضٍ	Imperfect tense verb مضارع
حَسِبَ He thought	يُحْسِبُ He thinks/ will think

Verbs /erbs of the pattern of فَعَلَ will never bear dammah (ـُ) on the
Second econd radical (ع) in the imperfect tense.

If f the verb is on the pattern of فَعَلَ i.e. if the second radical bears
lammah (ـُ) then the second radical of the imperfect tense
(المضارع) will always bear dammah (ـُ). For example:

Past tense verb ماضٍ	Imperfect tense verb مضارع
بَعَدَ He kept away	يَبْعُدُ He keeps away/will keep away
حَسُنَ He became good	يَحْسُنُ He becomes good/will become good
قَرَبَ He approached	يَقْرُبُ He approaches/ will approach

Examples of the imperfect tense:

﴿وَفَعَلَ اللَّهُ مَا يَشَاءُ﴾

“And Allah *does* what He wills.” (14:27)

﴿الَّذِينَ يُؤْتُونَ عَهْدَ اللَّهِ لَا يَنْفُضُونَ الْبَيْتَ﴾

“Those who fulfill the agreement with Allah and do not
break the pledge.” (13:20)

Note:

When the imperfect tense (المضارع) is preceded by ‘س’
or ‘سَوْفَ’ (very soon/shortly), they give the meaning of
future tense to the imperfect tense. ‘س’ or ‘سَوْفَ’ are
called the particles of future (حُرُوفُ الْإِسْتِقْبَالِ).

Examples:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ﴾

“The foolish among the people will say.” (2:142)

Day #11

On day 11, we will go back to the second book. When it comes to it, I want to note:

IN THIS SECTION, WE WILL FOCUS
ON THE SECOND TEXTBOOK, *AL-
ARABIYATU BAYNA YADAYK.*

English translation for
some words:

- 1) يَكْسُ He is sweeping
- 2) يَكْوِي He is ironing
- 3) أَطْبَق Dishes
- 4) عَطَلَة Recess
- 5) مُبَكَّراً Early



يَكْسُ



يَذْهَبُ



يَسْتَقِظُ



يَنَامُ



كَبِير



يُشَاهِدُ



يَكْوِي



يَغْسِلُ



مَدْرَسَة



تِلْفَاز



صَحِيفَة



كِتَاب



أَطْبَاق



مَلَابِس



حَافِلَة



سَيَّارَة



صَلَاة



سَاعَة (زَمَنِيَّة)



الْفَجْر



الصَّبَاح



عَطَلَة



عَمَل



مُتَأَخِّرًا



مُبَكَّرًا



عادل : متى تَسْتَيْقِظُ يَوْمَ الْعُطْلَةِ ؟
فَيْصَل : أَسْتَيْقِظُ مُبَكَّرًا .



فَيْصَل : وَمَتَى تَسْتَيْقِظُ أَنْتَ ؟
عادل : أَسْتَيْقِظُ مُتَأَخِّرًا .



فَيْصَل : ماذا تَفْعَلُ في الصَّبَّاحِ ؟
عادل : أَشَاهِدُ التَّلْفَازَ . وماذا تَفْعَلُ أَنْتَ ؟
فَيْصَل : أَقْرَأُ صَحِيفَةً ، أَوْ كِتَابًا .



عادل : أَيْنَ تُصَلِّي الجُمُعَةَ ؟
فَيْصَل : أَصَلِّي الجُمُعَةَ في المَسْجِدِ الكَبِيرِ .



فَيْصَل : وَأَيْنَ تُصَلِّي أَنْتَ ؟
عادل : أَصَلِّي في المَسْجِدِ الكَبِيرِ أَيْضًا .



الأم : هذا يوم العطلة .

الأب : هذا يوم العمل .



الأب : ماذا ستفعل يا طه ؟

طه : سأكنس غرفة الجلوس .



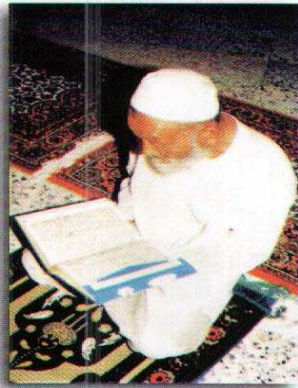
الأم : وماذا ستفعلين يا فاطمة ؟

فاطمة : سأكنس غرفة النوم .



الأم : وماذا ستفعل يا أحمد ؟

أحمد : سأغسل الملابس .



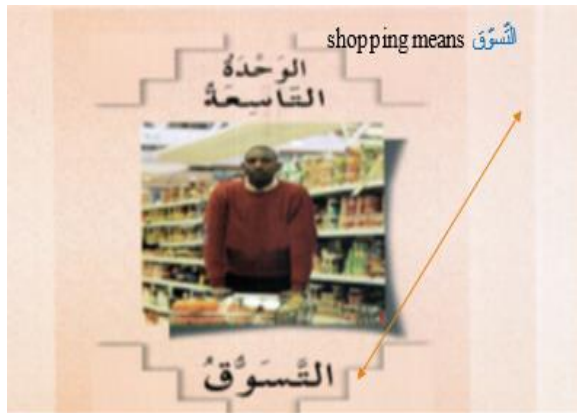
الأم : وماذا ستفعلين يا لطيفة ؟

لطيفة : سأكوي الملابس .



الجدة : أنا سأغسل الأطباق .

جد : وأنا سأقرأ القرآن .



shopping means الشَّوْقُ

Important note: good way to remember these Arabic words is by regularly using them in your daily life

English translation for some words:

- 1) مُعْجَم dictionary
- 2) دَفْتَر Notebook
- 3) قَوَاعِد Grammar
- 4) خَذ Take
- 5) بُن coffee beans
- 6) بَصَل Onions
- 7) عِلْبَةُ مِلْح A can of salt
- 8) طَبَقُ بَيْضِي Egg dish
- 9) الْقِرَاءَةُ means reading.



English translation for some words:

1) الطالب Requester

2) المطلوب The Demand



البائع : أهلاً وسهلاً .

الطالب : أريدُ مُعْجَماً
مِنْ قُضَيْكَ .

البائع : أيّ مُعْجَمٍ تُريدُ ؟

الطالب : أريدُ المُعْجَمَ العَرَبِيَّ .

البائع : تَفْضُلُ المُعْجَمَ العَرَبِيَّ . وماذا تُريدُ أَيضاً ؟

الطالب : أريدُ كِتَابَ القِرَاءَةِ ، وَكِتَابَ القَوَاعِدِ .

البائع : هَذَا كِتَابُ القِرَاءَةِ ، وَهَذَا كِتَابُ القَوَاعِدِ .

الطالب : أريدُ دَفْتَرًا وَقَلَمًا .

البائع : تَفْضُلُ الدَّفْتَرَ وَالْقَلَمَ . هَلْ تُريدُ شَيْئاً آخَرَ ؟

الطالب : لا ، وَشُكْرًا .

البائع : المطلوبُ ثَلَاثُونَ رِيَالاً .

الطالب : تَفْضُلُ ، هَذِهِ ثَلَاثُونَ رِيَالاً .





البائع : تَفَضَّلْ ، أيَّ خِدْمَةٍ ؟
المُشْتَرِي : أُرِيدُ قَمِيصًا ، لَوْ سَمَحْتَ .

البائع : تَفَضَّلْ هُنَا ، هَذَا قِسْمُ الْقُمُصَانِ . هَذَا قَمِيصٌ أَبْيَضٌ ،
وهذا أَصْفَرٌ ، وهذا أَزْرَقٌ ، وهذا أَحْمَرٌ ، وهذا أَسْوَدٌ .

المُشْتَرِي : بِكَمْ الْقَمِيصُ ؟
البائع : الْقَمِيصُ بَعِشْرِينَ دِينَارًا .

البائع : أيَّ قَمِيصٍ تُرِيدُ ؟
المُشْتَرِي : أُرِيدُ الْقَمِيصَ الْأَزْرَقَ .
البائع : هَذَا هُوَ الْقَمِيصُ الْأَزْرَقُ .

البائع : لَدَيْنَا أَثَوَابٌ جَمِيلَةٌ .
المُشْتَرِي : بِكَمْ الثَّوبُ ؟

البائع : الثَّوبُ بِثَلَاثِينَ دِينَارًا .
المُشْتَرِي : أُرِيدُ الثَّوبَ الْأَبْيَضَ .

البائع : الْمَطْلُوبُ خَمْسُونَ دِينَارًا .
المُشْتَرِي : تَفَضَّلْ هَذِهِ خَمْسُونَ دِينَارًا .

I want to note that we are done with the second book, and we stopped at pg. 193.

Day #12

On day 12, we will continue with the first book (in it, we will cover, hamzated verb (part 2), and weak verbs (part 2), past continuous, and moods of the imperfect tense).

When it comes to hamzated verb (part 2), I want to note (pg.185):

THE IMPERFECT TENSE – II

الفعل المضارع Hamzated is مَهْمُوز

Hamzated Verbs - المَصَارِعُ لِلْمَهْمُوزِ

If you do not understand this section, please go back part 1 of it.

When hamza, 'أ' is used as the first radical as in يَأْكُلُ: أَكَلُ, there will be no change in the conjugation and it will follow the pattern of يَفْعُلُ: فَعَلُ. This is in the past tense.

The imperfect tense conjugation of يَأْكُلُ: أَكَلُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَأْكُلُ He eats/ will eat	يَأْكُلَانِ They both eat/will eat	يَأْكُلُونَ They all eat/ will eat
مؤنث غائب 3 rd person feminine	تَأْكُلُ She eats/ will eat	تَأْكُلَانِ They both eat/ will eat	يَأْكُلْنَ They all eat/ will eat

مذكر مخاطب 2 nd person masculine	تَأْكُلُ You eat/ will eat	تَأْكُلَانِ You both eat/ will eat	تَأْكُلُونَ You all eat/ will eat
مؤنث مخاطب 2 nd person feminine	تَأْكُلِينَ You eat/ will eat	تَأْكُلَانِ You both eat/ will eat	تَأْكُلْنَ You all eat/will eat
متكلم First person (Masculine/Feminine)	أَتَكُلُ I eat/will eat	-	نَأْكُلُ We eat/ will eat

Examples:

﴿وَيَقْتُلُوا الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ﴾

"And slay those who enjoin justice from among human beings." (3:21)

﴿وَأَنبِئْكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ﴾

"And I inform you of that which you eat and that which you store in your houses." (3:49)

When hamza, 'أ' is used as the second radical as in سَأَلَ: سَأَلُ there will be no change in the conjugation and it will follow the pattern of يَفْعُلُ: فَعَلُ.

The imperfect tense conjugation of **سَأَلَ:سَأَلْ** is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَسْأَلُ He asks/ will ask	يَسْأَلَانِ They both ask/will ask	يَسْأَلُونَ They all ask/will ask
مؤنث غائب 3 rd person feminine	تَسْأَلُ She asks/ will ask	تَسْأَلَانِ They both ask/will ask	يَسْأَلْنَ They all ask/will ask
مذكر مخاطب 2 nd person masculine	تَسْأَلُ You ask/ will ask	تَسْأَلَانِ You both ask/will ask	تَسْأَلُونَ You all ask/ will ask
مؤنث مخاطب 2 nd person feminine	تَسْأَلِينَ You ask/ will ask	تَسْأَلَانِ You both ask/ will ask	تَسْأَلْنَ You all ask/ will ask
متكلم First person (Masculine/Feminine)	أَسْأَلُ I ask/will ask	-	نَسْأَلُ We ask/ will ask

Examples:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾

“And they ask you about the Spirit (Ruh).” (17:85)

﴿وَهُمْ لَا يَسْمَعُونَ﴾

“And they are not *tired*.” (41:38)

When *hamza*, ‘أ’ is used as the third radical as in يَقْرَأُ:قَرَأَ , there will be no change in the conjugation and it will also follow the pattern of يَسْعَلُ:فَعَلَ.

The imperfect tense conjugation of يَقْرَأُ:قَرَأَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَقْرَأُ He reads/ will read	يَقْرَآنِ They both read/will read	يَقْرَءُونَ They all read/will read
مؤنث غائب 3 rd person feminine	تَقْرَأُ She reads/ will read	تَقْرَآنِ They both read/will read	يَقْرَئْنَ They all read/will read
مذكر مخاطب 2 nd person masculine	تَقْرَأُ You read/ will read	تَقْرَآنِ You both read/will read	تَقْرَءُونَ You all read/will read
مؤنث مخاطب 2 nd person feminine	تَقْرَئِينَ You read/ will read	تَقْرَآنِ You both read/will read	تَقْرَئْنَ You all read/will read
متكلم First person (Masculine/Feminine)	أَقْرَأُ I read/will read	-	نَقْرَأُ We read/ will read

When it comes to weak verbs (part 2), I want to note (pg.191):

THE IMPERFECT TENSE-III

Same word
 الفعل المضارع
 Weak Verbs - المضارع للأفعال المعتلة

As we have dealt with, in the past tense, there are three types of weak verbs based on the positions taken by the weak letters (ي-و-ى) in the root word فَعَلَ. They are:

- Assimilated verb - المِثَالُ
- Hollow verb - الأَجْوُفُ
- Defective verb - الناقِصُ

Assimilated Verb - المِثَالُ:

In this kind of verb, the initial radical is weak i.e. و or ي. They come in the place of ف. The patterns will be according to the pattern فَعَلَ and there will be no change.

المِثَالُ الواو: Here و comes in place of ف, the first radical, as can be seen in the following examples:

وَعَدَ : يَعِدُ - to promise

وَقَفَ : يَقِفُ - to stand
 وَصَلَ : يَصِلُ - to reach/arrive
 وَصَفَ : يَصِفُ - to describe/assert

The weak letter و is dropped in the formation of المضارع.

The Imperfect tense conjugation of وَعَدَ : يَعِدُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مَدَّ غَائِب 3 rd person masculine	يَعِدُ He promises/ will promise	يَعِدَانِ They both promise/will promise	يَعِدُونَ They all promise/will promise
مَرَّتْ غَائِب 3 rd person feminine	تَعِدُ She promises/ will promise	تَعِدَانِ They both promise/will promise	يَعِدْنَ They all promise/will promise
مَدَّ مَخَاطِب 2 nd person masculine	تَعِدُ You promise/ will promise	تَعِدَانِ You both promise/will promise	تَعِدُونَ You all promise/will promise
مَرَّتْ مَخَاطِب 2 nd person feminine	تَعِدِينَ You promise/ will promise	تَعِدَانِ You both promise/will promise	تَعِدْنَ You all promise/will promise
مَتَكَلَّم First person (Masculine/Feminine)	أَعِدُ I promise/ will promise	-	نَعِدُ We promise. will promise

Note 1:

We usually observe that the sign on the second radical in the imperfect tense is *kasrah* (ـِ). However, in some words the second radical may bear a *jatha* (ـَ).

يَهَبُ : يَهَبُ - To grant/confer

يَضَعُ : يَضَعُ - To place/deliver

The imperfect tense conjugation of يَهَبُ : يَهَبُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَهَبُ He gives/ will give	يَهَبَانِ They both give/will give	يَهَبُونَ They all give/will give
مؤنث غائب 3 rd person feminine	تَهَبُ She gives/ will give	تَهَبَانِ They both give/will give	يَهَبْنَ They all give/will give
مذكر مخاطب 2 nd person masculine	تَهَبُ You give/ will give	تَهَبَانِ You both give/will give	تَهَبُونَ You all give/ will give
مؤنث مخاطب 2 nd person feminine	تَهَبِينَ You give/ will give	تَهَبَانِ You both give/will give	تَهَبْنَ You all give/ will give
متكلم First person (Masculine/Feminine)	أَهَبُ I give/will give	-	نَهَبُ We give/ will give

Note 2:

The verb يَوْجَلُ is an exception to the pattern of وَغَدَ. Here the و is not dropped in the formation of the مضارع and the conjugation follows the consonant pattern يَفْعَلُ and will thus be يَوْجَلُ.

The imperfect tense conjugation of يَوْجَلُ : يَوْجَلُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَوْجَلُ He fears/ will fear	يَوْجَلَانِ They both fear/will fear	يَوْجَلُونَ They all fear/will fear
مؤنث غائب 3 rd person feminine	تَوْجَلُ She fears/ will fear	تَوْجَلَانِ They both fear/will fear	يَوْجَلْنَ They all fear/will fear
مذكر مخاطب 2 nd person masculine	تَوْجَلُ You fear/ will fear	تَوْجَلَانِ You both fear/will fear	تَوْجَلُونَ You all fear/ will fear
مؤنث مخاطب 2 nd person feminine	تَوْجَلِينَ You fear/ will fear	تَوْجَلَانِ You both fear/will fear	تَوْجَلْنَ You all fear/ will fear
متكلم First person (Masculine/Feminine)	أَوْجَلُ I fear/will fear	-	نَوْجَلُ We fear/ will fear

الجهال الهائى : Here ي comes in place of ف , the first radical.

يَيْسُرُ : يَيْسُرُ - To become easy

يَيْئُسُ : يَيْئُسُ - To despair/lose hope

يَيْبَسُ : يَيْبَسُ - To dry up

The imperfect tense conjugation of يَيْسُرُ : يَيْسُرُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَيْئُسُ He loses hope/will lose hope	يَيْئُسَانِ They both lose hope/ will lose hope	يَيْئُسُونَ They all lose hope/will lose hope
مؤنث غائب 3 rd person feminine	تَيْئُسُ She loses hope/will lose hope	تَيْئُسَانِ They both lose hope/ will lose hope	تَيْئُسْنَ They all lose hope/will lose hope
مذكر مخاطب 2 nd person masculine	تَيْئُسُ You lose hope/will lose hope	تَيْئُسَانِ You both lose hope/ will lose hope	تَيْئُسُونَ You all lose hope/ will lose hope
مؤنث مخاطب 2 nd person feminine	تَيْئُسِينَ You lose hope/ will lose hope	تَيْئُسَانِ You both lose hope/ will lose hope	تَيْئُسْنَ You all lose hope/will lose hope
متكلم First person (Masculine/Feminine)	أَيْئُسُ I lose hope/will lose hope	-	نَيْئُسُ We lose hope/will lose hope

Hollow Verb - الأجنوف :

Verbs with a weak middle radical i.e. و or ي are termed as hollow verbs. They come in place of 'ع' the middle radical. The middle letters و or ي are replaced with alif, 'ا' for easy pronunciation.

Hollow verbs are of two types:

1. الأجنوف الواوى : Here و comes in place of ع, the middle radical, as قَوَلَ and is changed to a long alif, and becomes قَالَ.

Here the و comes back in the formation of the imperfect tense.

The imperfect tense conjugation of قَالَ : قَالَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَقُولُ He says/ will say	يَقُولَانِ They both say/will say	يَقُولُونَ They all say/will say
مؤنث غائب 3 rd person feminine	تَقُولُ She says/ will say	تَقُولَانِ They both say/will say	تَقُولْنَ They all say/ will say
مذكر مخاطب 2 nd person masculine	تَقُولُ You say/ will say	تَقُولَانِ You both say/ will say	تَقُولُونَ You all say/ will say
مؤنث مخاطب 2 nd person feminine	تَقُولِينَ You say/ will say	تَقُولَانِ You both say/will say	تَقُولْنَ You all say/will say
متكلم First person (Masculine/Feminine)	أَقُولُ I say/ will say	-	نَقُولُ We say/ will say

In the third person and second person feminine plural, the و is dropped and they will become يَقُولْنَ and تَقُولْنَ respectively.

Exception: If you do not understand this format better, please go back to pg.127.

As mentioned earlier, خَافَ is an exception to the rule.
Hence it will not follow the pattern of يَقُولُ : قَالَ.

The imperfect tense conjugation of يَخَافُ : خَافَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَخَافُ He fears/ will fear	يَخَافَانِ They both fear/will fear	يَخَافُونَ They all fear/will fear
مؤنث غائب 3 rd person feminine	تَخَافُ She fears/ will fear	تَخَافَانِ They both fear/will fear	يَخَافْنَ They all fear/will fear

مذكر مخاطب 2 nd person masculine	تَخَافُ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَافُونَ You all fear/ will fear
مؤنث مخاطب 2 nd person feminine	تَخَافِينَ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَافْنَ You all fear/ will fear
متكلم First person (Masculine/Feminine)	أَخَافُ I fear/ will fear	-	نَخَافُ We fear/ will fear

Here we see that in the second person and third person feminine plural, *alif*, is dropped and خ will bear *fatha* (ـَ) on it as in يَخَافْنَ and يَخَافُونَ.

Second type of the Hollow Verbs

2. الأَجُوفُ اليَائِي: In this case, ي comes in place of ع the middle radical, as بَيَّعَ and is changed to a long *alif*, 'ا' as بَاعَ. In the past perfect tense the 'ي' is dropped.

In the imperfect tense, ي comes back except for third person and second person feminine plurals.

The imperfect tense conjugation of بَاعَ يَبِيعُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَبِيعُ He sells/ will sell	يَبِيعَانِ They both sell/will sell	يَبِيعُونَ They all sell/will sell
مؤنث غائب 3 rd person feminine	تَبِيعُ She sells/ will sell	تَبِيعَانِ They both sell/will sell	يَبِيعْنَ They all sell/will sell
مذكر مخاطب 2 nd person masculine	تَبِيعُ You sell/ will sell	تَبِيعَانِ You both sell/will sell	تَبِيعُونَ You all sell/will sell
مؤنث مخاطب 2 nd person feminine	تَبِيعِينَ You sell/ will sell	تَبِيعَانِ You both sell/will sell	تَبِيعْنَ You all sell/will sell
متكلم First person (Masculine/Feminine)	أَبِيعُ I sell/will sell	-	نَبِيعُ We sell/ will sell

Note: يَشَاءُ will have the imperfect tense as يَشَاءُ .

Defective Verb – الناقص:

Verbs with و in place of the final radical ل, in the root فَعَلَ are called defective verbs.

Where الناقص الواو: Where و comes in place of the last radical ل.

The و present in the spelling of دَعَا (دَعَوْ) returns during the formation of the imperfect tense.

The imperfect tense conjugation of دَعَا يَدْعُو is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَدْعُو He calls/ will call	يَدْعُوَانِ They both call/will call	يَدْعُونَ They all call/will call
مؤنث غائب 3 rd person feminine	تَدْعُو She calls/ will call	تَدْعُوَانِ They both call/will call	يَدْعُونَ They all call/will call
مذكر مخاطب 2 nd person masculine	تَدْعُو You call/ will call	تَدْعُوَانِ You both call/will call	تَدْعُونَ You all call/ will call
مؤنث مخاطب 2 nd person feminine	تَدْعِينَ You call/ will call	تَدْعُوَانِ You both call/will call	تَدْعُونَ You all call/ will call
متكلم First person (Masculine/Feminine)	أَدْعُو I call/ will call	-	نَدْعُو We call/will call

Note: We see the 'و' remains in the conjugation, in second person and third person feminine plurals. The third person masculine and feminine plurals are the same i.e. يَدْعُونَ and the second person masculine and feminine plurals are the same i.e. تَدْعُونَ.

ل. الناقص الثاني comes in the place of last radical. Second type of the Defective Verbs.

The imperfect tense conjugation of رَمَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَرْمِي He throws/ will throw	يَرْمِيَانِ They both throw/will throw	يَرْمُونَ They all throw /will throw
مؤنث غائب 3 rd person feminine	تَرْمِي She throws/ will throw	تَرْمِيَانِ They both throw/will throw	يَرْمِينَ They all throw /will throw
مخاطب مذكر 2 nd person masculine	تَرْمِي You throw/ will throw	تَرْمِيَانِ You both throw/ will throw	تَرْمُونَ You all throw /will throw
مؤنث مخاطب 2 nd person feminine	تَرْمِينَ You throw/ will throw	تَرْمِيَانِ You both throw/ will throw	تَرْمِينَ You all throw /will throw
متكلم First person (Masculine/Feminine)	أَرْمِي I throw/ will throw	-	نَرْمِي We throw/ will throw

Note: The second person feminine singular and plural are the same, تَرْمِينَ.

The imperfect tense conjugation of لَقِيَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَلْقَى He meets/ will meet	يَلْقَيَانِ They both meet/will meet	يَلْقَوْنَ They all meet/ will meet
مؤنث غائب 3 rd person feminine	تَلْقَى She meets/ will meet	تَلْقَيَانِ They both meet/will meet	يَلْقِينَ They all meet/ will meet
مذكر مخاطب 2 nd person masculine	تَلْقَى You meet/ will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَوْنَ You all meet/ will meet
مؤنث مخاطب 2 nd person feminine	تَلْقَيْنِ You meet/ will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَيْنِ You all meet/ will meet
متكلم First person (Masculine/Feminine)	أَلْقَى I meet/ will meet	-	نَلْقَى We meet/ will meet

The second radical bears *kasrah* (ـِ) here and therefore we observe a change in the pattern as compared to the base pattern رَمَى in which the second radical bears *fatha* (ـَ).

Here we note that the second person feminine singular and plural is the same i.e. تَلْقَيْنِ.

Note:

يَسْعَى and يَأْبَى fall into the pattern of رَى in the past tense conjugation. However, the imperfect tense conjugation is on the pattern of يَلْقَى.

Examples:

يَسْعَى : سَعَى - To run/strive

يَأْبَى : أَبَى - To refuse

يَنْهَى : نَهَى - To forbid

The imperfect tense conjugation of يَسْعَى : سَعَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَسْعَى He strives/ will strive	يَسْعَيَانِ They both strive/will strive	يَسْعَوْنَ They all strive /will strive
مؤنث غائب 3 rd person feminine	تَسْعَى She strives/ will strive	تَسْعَيَانِ They both strive/will strive	يَسْعَيْنَ They all strive /will strive
مذكر مخاطب 2 nd person masculine	تَسْعَى You strive/ will strive	تَسْعَيَانِ You both strive/will strive	تَسْعَوْنَ You all strive/ will strive
مؤنث مخاطب 2 nd person feminine	تَسْعَيْنَ You strive/ will strive	تَسْعَيَانِ You both strive/ will strive	تَسْعَيْنَ You all strive/ will strive
متكلم First person (Masculine/Feminine)	أَسْعَى I strive/ will strive	-	نَسْعَى We strive/ will strive

The imperfect tense conjugation of يَرَى : رَأَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَرَى He sees/ will see	يَرَيَانِ They both see/ will see	يَرُونَ They all see/ will see
مؤنث غائب 3 rd person feminine	تَرَى She sees/ will see	تَرَيَانِ They both see/ will see	يَرَيْنَ They all see/ will see
مذكر مخاطب 2 nd person masculine	تَرَى You see/ will see	تَرَيَانِ You both see/will see	تَرُونَ You all see/ will see
مؤنث مخاطب 2 nd person feminine	تَرَيْنَ You see/ will see	تَرَيَانِ You both see/will see	تَرَيْنَ You all see/ will see
متكلم First person (Masculine/Feminine)	أَرَى I see/ will see	-	نَرَى We see/will see

There is an irregularity in the pattern of يَرَى : رَأَى.

THE IMPERFECT TENSE – IV

الفعل المضارع

المضارع بنوع النفي – Doubly Weak Verb

Second type of the Defective Verbs (see pg.129)

Here we will study the imperfect tense conjugation of verbs that have more than one weak verb (الحروف العلة) in their formation.

Verbs with the first and third radicals as weak letters follow the same pattern as the defective verb (يَرَى : رَى). The و is dropped in the formation of the imperfect tense.

Example: يَبْقَى : بَقِيَ – to save

Imperfect tense conjugation of يَبْقَى : بَقِيَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَبْقَى He saves/	يَبْقَيَانِ They both	يَبْقَوْنَ They all
مؤنث غائب 3 rd person feminine	تَبْقَى She saves/ will save	تَبْقَيَانِ They both save/will save	يَبْقَيْنَ They all save/will save
مذكر مخاطب 2 nd person masculine	تَبْقَى You save/ will save	تَبْقَيَانِ You both save/will save	تَبْقَوْنَ You all save/will save
مؤنث مخاطب 2 nd person feminine	تَبْقَيْنَ You save/ will save	تَبْقَيَانِ You both save/will save	تَبْقَيْنَ You all save/will save
متكلم First person (Masculine/Feminine)	أَبْقَى I save/ will save	-	نَبْقَى We save/ will save

Verbs with the second and third radicals as weak letters follow the pattern of يَلْقَى : لَقِيَ

Example: Also, part of the Second type of the Defective Verbs (see pg.130)

يَحْيَا : يَحْيَى – to live

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَحْيَى He lives/ will live	يَحْيَيَانِ They both live/ will live	يَحْيَوْنَ They all live/ will live
مؤنث غائب 3 rd person feminine	تَحْيَى She lives/ will live	تَحْيَيَانِ They both live/ will live	يَحْيَيْنَ They all live/will live
مذكر مخاطب 2 nd person masculine	تَحْيَى You live/ will live	تَحْيَيَانِ You both live/ will live	تَحْيَوْنَ You all live/ will live
مؤنث مخاطب 2 nd person feminine	تَحْيَيْنَ You live/ will live	تَحْيَيَانِ You both live/ will live	تَحْيَيْنَ You all live/ will live
متكلم First person (Masculine/Feminine)	أَحْيَى I live/ will live	-	نَحْيَى We live/will live

When it comes to past continuous, I want to note (pg.217):

PAST CONTINUOUS

الْفِعْلُ الْمَاضِي الْإِسْتِمْرَارِي

كَانَ is a helping verb meaning "was/were". However, when it comes before the imperfect tense it will make it a past continuous verb.

For example:

كَانَ يَفْعَلُ – He was doing.

Past continuous conjugation of كَانَ يَفْعَلُ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	كَانَ يَفْعَلُ He was doing	كَانَا يَفْعَلَانِ They both were doing	كَانُوا يَفْعَلُونَ They all were doing
مؤنث غائب 3 rd person feminine	كَانَتْ تَفْعَلُ She was doing	كَانَتَا تَفْعَلَانِ They both were doing	كَانَ يَفْعَلْنَ They all were doing

مذكر مخاطب 2 nd person masculine	كُنْتَ تَفْعَلُ You were doing	كُنْتُمَا تَفْعَلَانِ You both were doing	كُنْتُمْ تَفْعَلُونَ You all were doing
مؤنث مخاطب 2 nd person feminine	كُنْتَ تَفْعَلِينَ You were doing	كُنْتُمَا تَفْعَلَانِ You both were doing	كُنْتُمْ تَفْعَلْنَ You all were doing
متكلم First person (Masculine/Feminine)	كُنْتُ أَفْعَلُ I was doing	-	كُنَّا تَفْعَلُ We were doing

The conjugation for كَانَ is in the past tense though it is used along with the imperfect tense يَفْعَلُ.

Examples:

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

"That was because of their disobedience and they were the persons who exceeded the limits." (2:61)

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

'And they will say, 'Had we but listened or understood, we would not have been among the inhabitants of blazing fire.' (67:10)

When it comes to moods of the imperfect tense, I want to note(pg.219):

MOODS OF THE IMPERFECT TENSE - I

صِيَغُ الْمُضَارِعِ

The imperfect tense by slight changes may be in two forms.

♦ The Subjunctive Mood – الْمُضَارِعُ الْمُنْصُوبُ.

♦ The Jussive Moods – الْمُضَارِعُ الْمَجْزُومُ.

When a particle such as أَنْ (that) precedes the simple imperfect tense يَفْعَلُ (he does/ will do), it changes the case ending of the imperfect verb to *fatha* or *nasab* (ـَ). The meaning differs from what it has in its absolute case. This is the subjunctive mood of the verb. For example:

أَنْ يَفْعَلَ – That he does/ will do.

Similarly, if a particle such as إِنْ (if) precedes the simple imperfect tense يَفْعَلُ (he does/will do) it will change the case ending of the imperfect verb to *sukoon* or *jazm* (ـُ) and the meaning will differ from its absolute case. This is the jussive mood of the verb.

إِنْ يَفْعَلَ – if he does/will do.

These two forms of the imperfect tense, the subjunctive and jussive moods can be made by slight changes to the imperfect tense verb.

The Subjunctive - الْمُضَارِعُ الْمُنْصُوبُ

The prefixed particles أَحْرُفُ التَّاصِبَةِ change the mood of the imperfect tense to the subjunctive. They are listed below:

أَحْرُفُ التَّاصِبَةِ	Meaning
لَنْ	will never
أَنْ أَلَّا = لَا + أَنْ	that/that not
لَنْ كَيْلَا = لَا + كَيْ	So that/so that not
حَتَّى	Until
لِي	So that/in order to
إِذَنْ	Therefore/then

Below is a table demonstrating, the action of (أَنْ) on the imperfect tense (يَفْعَلُ):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	أَنْ يَفْعَلَ that he does/will do	أَنْ يَفْعَلَا that they both do/ will do	أَنْ يَفْعَلُوا that they all do/ will do
مؤنث غائب 3 rd person feminine	أَنْ تَفْعَلَ that she does/will do	أَنْ تَفْعَلَا that they both do/ will do	أَنْ يَفْعَلْنَ that they all do/ will do
مذكر مخاطب 2 nd person masculine	أَنْ تَفْعَلَ that you do/ will do	أَنْ تَفْعَلَا that you both do/ will do	أَنْ تَفْعَلُوا that you all do/ will do
مؤنث مخاطب 2 nd person feminine	أَنْ تَفْعَلِي that you do/ will do	أَنْ تَفْعَلَا that you both do/ will do	أَنْ تَفْعَلْنَ that you all do/ will do
متكلم First person (Masculine/Feminine)	أَنْ أَفْعَلَ that I do/ will do	-	أَنْ نَفْعَلَ that we do/ will do

Examples of الحروف الناصبة found in the Qur'an. Example 'أَنْ' (that):

﴿وَلَا يَخْرُجُ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾

"Nor should they themselves go out, unless *they commit* an open indecency." (65:1)

As 'يَأْتِيَنَّ' is feminine plural, the 'ن' is not dropped.

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

"It is most hateful to Allah *that you say* that which you do not do." (61:3)

The 'ن' is dropped from 'تَقُولُونَ' due to the addition of 'أَنْ'.

♦ أَلَّا - لَا + أَنْ (that not):

Example:

﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

"Do not fear nor grieve but receive the good news of the garden which you are promised". (41:30)

♦ لَأَنْ - أَنْ + لِ (for that):

Example:

﴿وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾

"And I am commanded *that I should be* the first of those who submit (as Muslims)." (39:12)

MOODS OF THE IMPERFECT TENSE – II

صِيَغُ الْمُضَارِعِ

The Jussive – الْمُضَارِعُ الْمَجْزُومُ

The prefixed particles which are called الْحُرُوفُ اجْزَايَةُ change the mood of the imperfect tense to the jussive where the final radical takes a *sukoon* or *jazm* (◌ْ). These are listed below:

الْحُرُوفُ الْجَازِمَةُ	Meaning
لَمْ	Was not/did not
لَمْ	Not yet
إِنْ	If
لِ	Should
لَا	Do not/Should not

Table with إِنْ يَفْعَلْ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	إِنْ يَفْعَلْ If he does/ will do	إِنْ يَفْعَلَا If they both do/ will do	إِنْ يَفْعَلُوا If they all do/will do
مؤنث غائب 3 rd person feminine	إِنْ تَفْعَلْ If she does/ will do	إِنْ تَفْعَلَا If they both do/ will do	إِنْ يَفْعَلْنَ If they all do/will do
مذكر مخاطب 2 nd person masculine	إِنْ تَفْعَلْ If you do/ will do	إِنْ تَفْعَلَا If you both do/ will do	إِنْ تَفْعَلُوا If you all do/will do
مؤنث مخاطب 2 nd person feminine	إِنْ تَفْعَلِي If you do/ will do	إِنْ تَفْعَلَا If you both do/ will do	إِنْ تَفْعَلْنَ If you all do/will do
متكلم First person (Masculine/Feminine)	إِنْ أَفْعَلْ If I do/will do	-	إِنْ نَفْعَلْ If we do/ will do

لَمْ – was not/did not: It is used to deny a statement. It changes the present future tense to past tense.

﴿لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾

“We did not assign (this) name to any one before.” (19:7)

لَمَّا – not yet:

﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

“And (will do so to) others (too) from among those who have not yet joined them.” (62: 3)

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

“And belief has not yet entered into your hearts.” (49:14)

In the above example, we see that لَمْ of يَدْخُلُ bears kasrah (ـِ) on it (instead of sukoon (ـْ)). The general rule is that sukoon (ـْ) is changed to kasrah (ـِ) to join the following letter.

Note: When لَمَّا is followed by the imperfect tense it gives the meaning of not yet. When it comes before the past tense it means ‘when’ without any effect on the harakah (ـَ ـُ ـِ) of the past tense.

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ﴾

“So when Talut departed with the forces”. (2:249)

إِنْ : It is a conditional particle and gives the meaning of “if”. It usually comes in the beginning of a conditional sentence and is followed by two imperfect verbs in the jussive case.

﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“If you help Allah, He will help you and make your feet firm.” 47:7)

﴿إِنْ تَسْتَفِئُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ﴾

“If you wanted a decision then the decision has come to you, and if you desist then it will be better for you.” (8:19)

It can also come along with لَا. For example:

إِلَّا → لَا + إِنْ

If + no → if not/unless

﴿وَلَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ﴾

“And if You do not protectively forgive me and have mercy on me I will be of the losers.” (11:47)

لِ – should: It is also called “lam of command (الْأَمْرِ)”. We will deal with this in detail in the imperative form.

﴿لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ. وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ﴾

“Let him who has abundance spend out of his abundance, and one who has his provision straitened on him, let him spend from that which Allah has given to him ” (65:7)

لَا : This is the particle of prohibition and is also called لَا النَّاهِيَّة.
It is used with the second person imperfect tense to give a negative command.

﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ﴾

“And do not say for those who are slain in the way of Allah (that they are) dead.” (2:154)

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ﴾

“And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings.” (2:224)

There is one more لَا named لَا النَّافِيَّة, which is used for negation and means “no”. This لَا will have no effect on the verb that follows it. It is just used as a statement.

﴿لَا يُوَاقِدُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

“Allah will not catch you for what is vain in your oaths.” (2:225)

الْأَفْعَالُ الْمُعْتَلَّةُ – WEAK VERBS

Assimilated verbs on the pattern of وَعَدَ and يَسِيرَ and hamzated verbs will change when prefixed with حُرُوفُ الْحَازِمَةِ with the same effect as that of the basic consonant pattern فَعَلَ. ←→

Hollow verbs on the pattern of قَالَ and بَاعَ will undergo the following change:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَقُلْ He did not say	لَمْ يَقُولَا They both did not say	لَمْ يَقُولُوا They all did not say
مؤنث غائب 3 rd person feminine	لَمْ تَقُلْ She did not say	لَمْ تَقُولَا They both did not say	لَمْ يَقُلْنَ They all did not say
مذكر مخاطب 2 nd person masculine	لَمْ تَقُلْ You did not say	لَمْ تَقُولَا You both did not say	لَمْ تَقُولُوا You all did not say
مؤنث مخاطب 2 nd person feminine	لَمْ تَقُولِي You did not say	لَمْ تَقُولَا You both did not say	لَمْ تَقُلْنَ You all did not say
متكلم First person (Masculine/Feminine)	لَمْ أَقُلْ I did not say	-	لَمْ نَقُلْ We did not say

Table for لَمْ يَبِعْ :

There is a mistake there, it should be:

لَمْ أَبِيعْ

The imperfect tense conjugation of يَبِيعُ : بَاعَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَبِيعُ He sells/ will sell	يَبِيعَانِ They both sell/will sell	يَبِيعُونَ They all sell/will sell
مؤنث غائب 3 rd person feminine	تَبِيعُ She sells/ will sell	تَبِيعَانِ They both sell/will sell	يَبِيعْنَ They all sell/will sell
مذكر مخاطب 2 nd person masculine	تَبِيعُ You sell/ will sell	تَبِيعَانِ You both sell/will sell	يَبِيعُونَ You all sell/will sell
مؤنث مخاطب 2 nd person feminine	تَبِيعِينَ You sell/ will sell	تَبِيعَانِ You both sell/will sell	يَبِيعْنَ You all sell/will sell
متكلم First person (Masculine/Feminine)	أَبِيعُ I sell/will sell	-	نَبِيعُ We sell/ will sell

Note: يَشَاءُ will have the imperfect tense as يَشَاءُ .

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَبِعْ He did not sell	لَمْ يَبِيعَا They both did not sell	لَمْ يَبِيعُوا They all did not sell
مؤنث غائب 3 rd person feminine	لَمْ تَبِعْ She did not sell	لَمْ تَبِيعَا They both did not sell	لَمْ يَبِيعْنَ They all did not sell
مذكر مخاطب 2 nd person masculine	لَمْ تَبِعْ You did not sell	لَمْ تَبِيعَا You both did not sell	لَمْ تَبِيعُوا You all did not sell
مؤنث مخاطب 2 nd person feminine	لَمْ تَبِيعِي You did not sell	لَمْ تَبِيعَا You both did not sell	لَمْ تَبِيعْنَ You all did not sell
متكلم First person (Masculine/Feminine)	لَمْ يَبِعْ I did not sell	-	لَمْ نَبِيعْ We did not sell

Defective verbs on the pattern of دَعَا, رَمَى and لَقِيَ will have the following changes in their conjugation when prefixed with الْحُرُوفُ الْجَارِمَةُ.

Table for لَمْ يَدْعُ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَدْعُ He did not call	لَمْ يَدْعُوا They both did not call	لَمْ يَدْعُوا They all did not call
مؤنث غائب 3 rd person feminine	لَمْ تَدْعُ She did not call	لَمْ تَدْعُوا They both did not call	لَمْ يَدْعُوْنَ They all did not call
مذكر مخاطب 2 nd person masculine	لَمْ تَدْعُ You did not call	لَمْ تَدْعُوا You both did not call	لَمْ تَدْعُوا You all did not call
مؤنث مخاطب 2 nd person feminine	لَمْ تَدْعِي You did not call	لَمْ تَدْعُوا You both did not call	لَمْ تَدْعُوْنَ You all did not call
متكلم First person (Masculine/Feminine)	لَمْ أَدْعُ I did not call	-	لَمْ نَدْعُ We did not call

Table for لَمْ يَرْمِ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَرْمِ He did not throw	لَمْ يَرْمِيَا They both did not throw	لَمْ يَرْمُوا They all did not throw
مؤنث غائب 3 rd person feminine	لَمْ تَرْمِ She did not throw	لَمْ تَرْمِيَا They both did not throw	لَمْ يَرْمِيْنَ They all did not throw
مذكر مخاطب 2 nd person masculine	لَمْ تَرْمِ You did not throw	لَمْ تَرْمِيَا You both did not throw	لَمْ تَرْمُوا You all did not throw
مؤنث مخاطب 2 nd person feminine	لَمْ تَرْمِي You did not throw	لَمْ تَرْمِيَا You both did not throw	لَمْ تَرْمِيْنَ You all did not throw
متكلم First person (Masculine/Feminine)	لَمْ أَرْمِ I did not throw	-	لَمْ نَرْمِ We did not throw

Table for لَمْ يَلْقَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَلْقَ He did not meet	لَمْ يَلْقَا They both did not meet	لَمْ يَلْقُوا They all did not meet
مؤنث غائب 3 rd person feminine	لَمْ تَلْقَ She did not meet	لَمْ تَلْقَا They both did not meet	لَمْ يَلْقَيْنَ They all did not meet
مذكر مخاطب 2 nd person masculine	لَمْ تَلَقْ You did not meet	لَمْ تَلْقَا You both did not meet	لَمْ تَلْقُوا You all did not meet
مؤنث مخاطب 2 nd person feminine	لَمْ تَلْقِي You did not meet	لَمْ تَلْقَا You both did not meet	لَمْ تَلْقَيْنَ You all did not meet
متكلم First person (Masculine/Feminine)	لَمْ أَلَقْ I did not meet	-	لَمْ نَلَقْ We did not meet

Double lettered verb (المضاعف): The change in pattern is :

Is as follows

follows:

لم تظني

Table of لَمْ يَظُنَّ : ظَنَّ (when it is written separately):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَظُنَّ He did not think	لَمْ يَظُنَّا They both did not think	لَمْ يَظُنُّوا They all did not think
مؤنث غائب 3 rd person feminine	لَمْ تَظُنَّ She did not think	لَمْ تَظُنَّا They both did not think	لَمْ يَظُنُّوا They all did not think
مذكر مخاطب 2 nd person masculine	لَمْ تَظُنْ You did not think	لَمْ تَظُنَّا You both did not think	لَمْ تَظُنُّوا You all did not think
مؤنث مخاطب 2 nd person feminine	لَمْ تَظُنِّي You did not think	لَمْ تَظُنَّا You both did not think	لَمْ تَظُنُّوا You all did not think
متكلم First person (Masculine/Feminine)	لَمْ أَظُنْ I did not think	-	لَمْ نَظُنْ We did not think

Day #13

On day 13, we will continue with the first book (in it, we will cover, direct and indirect command, transitive and intransitive verb, passive verb, double emphasis, participle, noun of place and time, noun of instrument, and finally kinds of feminine gender.

When it comes to direct and indirect command, I want to note(pg.243):

Example.

THE IMPERATIVE VERB

الْفِعْلُ الْأَمْرُ

Direct Command – الْأَمْرُ لِلْمُخَاطَبِ

The imperative is the command form of a verb. The imperative is of two kinds:

- ♦ Direct command – الْأَمْرُ لِلْمُخَاطَبِ
- ♦ Indirect command – الْأَمْرُ لِلْغَائِبِ وَ الْمُتَكَلِّمِ

أَمْرُ لِلْمُخَاطَبِ is the “direct command” which is given to the second person.

Example:

إِضْرِبْ – (you) hit

أَنْصُرْ – (you) help

إِشْرَبْ – (you) drink

Sometimes the command is given to the third and to the first person.

In such case it is known as Indirect Command, الْأَمْرُ لِلْغَائِبِ وَ الْمُتَكَلِّمِ.

لِي يَضْرِبْ – He should hit

لِي أَنْصُرْ – I should help

لِي أَشْرَبْ – I should drink.

Direct command - الأَمْرُ لِلْمُخَاطَبِ

As we have said earlier الأَمْرُ لِلْمُخَاطَبِ is formed from the imperfect second person masculine and feminine. Now let us observe how the second person imperfect tense is changed to the imperative form of the verb.

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	تَفْعُلْ You do/ will do	تَفْعُلَانِ You both do/ will do	تَفْعُلُونَ You all do/ will do
مؤنث مخاطب 2 nd person feminine	تَفْعُلِينَ You do/ will do	تَفْعُلَانِ You both do/ will do	تَفْعُلْنَ You all do/ will do

Step 1:

From the above المَصْرَع table, remove the sign of the second person imperfect tense "ت" as can be seen from the table below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	فَعْلُ	فَعْلَانِ	فَعْلُونَ
مؤنث مخاطب 2 nd person feminine	فَعْلَيْنِ	فَعْلَانِ	فَعْلَنْ

Step 2:

Add *hamza*, in the place of ت. If the second radical of the imperfect tense bears *fatha* (ـَ), or *kasrah* (ـِ) then the prefixed *hamza* (ا) will get *kasrah* (ـِ). If the second radical bears *dammah* (ـُ) then the prefixed *alif*, (ا) will also bear *dammah* (ـُ). Note that there will never be *fatha* (ـَ) on the prefix *hamza*, of command (الأَمْرُ).

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اِفْعُلْ	اِفْعُلَانِ	اِفْعُلُونَ
مؤنث مخاطب 2 nd person feminine	اِفْعُلَيْنِ	اِفْعُلَانِ	اِفْعُلْنَ

This prefixed *hamza* is called *hamzatul wasl* (هَمْزَةُ الْوَصْلِ), the *hamza* of joining. Though present in the script, it is not read. It joins the preceding word with the succeeding word.

Step 3:

The last letter of the masculine singular will bear *sukoon* (◌ْ) on it. All other *nun*'s (ن) are dropped except that of feminine plural. Therefore, the command form, أمر will be as below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	افْعُلْ Do	افْعَلَا Do (you both)	افْعَلُوا Do (you all)
مؤنث مخاطب 2 nd person feminine	افْعَلِيْ Do	افْعَلَا Do (you both)	افْعَلْنَ Do (you all)

Imperative form of فَتَح :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اِفْتَحْ Open	اِفْتَحَا Open (you both)	اِفْتَحُوا Open (you all)
مؤنث مخاطب 2 nd person feminine	اِفْتَحِيْ Open	اِفْتَحَا Open (you both)	اِفْتَحْنَ Open (you all)

Imperative form of ضَرَبَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اِضْرِبْ Strike	اِضْرِبَا Strike (you both)	اِضْرِبُوا Strike (you all)
مؤنث مخاطب 2 nd person feminine	اِضْرِبِيْ Strike	اِضْرِبَا Strike (you both)	اِضْرِبْنَ Strike (you all)

Imperative form of نَصَرَ : **Please notice this:**

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اُنْصُرْ Help	اُنْصُرَا Help (you both)	اُنْصُرُوا Help (you all)
مؤنث مخاطب 2 nd person feminine	اُنْصُرِيْ Help	اُنْصُرَا Help (you both)	اُنْصُرْنَ Help (you all)

Examples:

﴿وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

"And that you should serve Me, this is the straight path."
(36:61)

﴿ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾

"Strike with your foot, this (water which thereby gushes out, is for a) cool bath and a drink." (38:42)

IMPERATIVE FORM OF HAMZATED VERBS:

First Radical Hamza:

The imperative is formed by removing the sign of the imperfect tense, "ت". The first radical *hamza* of the word will also be dropped. No prefix (*hamza*) is used to make the الأمر of such verbs.

The imperative form of أَكَلَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	كُلْ Eat	كُلَا Eat (you both)	كُلُوا Eat (you all)
مؤنث مخاطب 2 nd person feminine	كُلِي Eat	كُلَا Eat (you both)	كُلْنَ Eat (you all)

﴿فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا﴾

<https://legacy.quran.com/19/26>

"Then eat and drink and cool (your) eye." (19:26)

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

<https://legacy.quran.com/9/103>

"Take alms from their wealth, through which you may clean them and purify them." (9:103)

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا﴾

"And eat from it freely (from) wherever you will." (2:35)

Some hamzated verbs however deviate from their pattern and take the *hamzatul wasl* 'هَمْزَةُ الْوَصْلِ' in the imperative form.

The imperative form of أَدْنِ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِذْنِ	إِذْنَا	إِذْنُوا
مؤنث مخاطب 2 nd person feminine	إِذْنِي	إِذْنَا	إِذْنَنَّ

Second Radical Hamza:

The imperative form of سَأَلْ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	سَلْ/إِسْأَلْ Ask	سَلَا/إِسْأَلَا Ask (you both)	سَلُوا/إِسْأَلُوا Ask (you all)
مؤنث مخاطب 2 nd person feminine	سَلِي/إِسْأَلِي Ask	سَلَا/إِسْأَلَا Ask (you both)	سَلْنَ/إِسْأَلْنَ Ask (you all)

The pattern for سَأَلْ can be made with or without *hamzatul wasl* 'هَمْزَةُ الْوَصْلِ' as shown in the table above.

﴿سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ يَّبَيِّنُوا﴾

"Ask the children of Israel, how many clear signs did We give them." (2:211)

﴿وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا﴾

"And inquire in the city in which we were." (12:82)

Third Radical Hamza:

The imperative form of قَرَأْ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِقْرَأْ Read	إِقْرَءَا Read (you both)	إِقْرَءُوا Read (you all)
مؤنث مخاطب 2 nd person feminine	إِقْرَئِي Read	إِقْرَءَا Read (you both)	إِقْرَئْنَ Read (you all)

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

“Recite in the name of your Fosterer Who created.” (96:1)

IMPERATIVE FORM OF WEAK VERBS:

First radical و or ي (المِثَالُ الْوَاوِي - المِثَالُ الْيَائِي)

In المِثَالُ الْوَاوِي where the first radical is و, the sign of the imperfect tense “ت” is removed and the imperative is formed without *hamzatul wasl*.

The imperative form of وَعَدَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	عِدْ Promise	عِدَا Promise (you both)	عِدُوا Promise (you all)
مؤنث مخاطب 2 nd person feminine	عِدِيْ Promise	عِدَا Promise (you both)	عِدْنَ Promise (you all)

In المِثَالُ الْيَائِي the first radical is ي, the imperative is formed by removing the sign of the imperfect tense “ت” and by adding the *hamzatul wasl* هَمْزَةُ الْوَصْلِ.

The imperative form of يَيْس :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	يَيْسْ	يَيْسَا	يَيْسُوا
مؤنث مخاطب 2 nd person feminine	يَيْسِي	يَيْسَا	يَيْسْنَ

Like in المِثَالُ الْوَاوِي

Also, like in some hamzated verbs

Hollow Verbs (الأجوف الياي - الأجوف الواوي)

Here the imperative is formed without hamzatul wasl هَمْزَةُ الْوَصْلِ and by removing the sign of the imperfect tense, "ت".

The imperative form of قَالَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	قُلْ	قُولَا	قُولُوا
مؤنث مخاطب 2 nd person feminine	قُولِي	قُولَا	قُلْنَ

The imperative form of بَاعَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	بِعْ	بِيعَا	بِيعُوا
مؤنث مخاطب 2 nd person feminine	بِيعِي	بِيعَا	بِيعْنَ

Defective Verbs: (التاقص الياي - التاقص الواوي)

Here the sign of the imperfect tense, "ت" is removed and *hamzatul wasl* 'هَمْزَةُ الْوَصْلِ' is prefixed to the مضارع. The weak letters of the verb will be dropped in the masculine and feminine singular.

The imperative form of دَعَا :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	ادْعْ	ادْعُوا	ادْعُوا
مؤنث مخاطب 2 nd person feminine	ادْعِي	ادْعُوا	ادْعُونَّ

The imperative form of رَمَى :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	ارْمِ	ارْمِيَا	ارْمُوا
مؤنث مخاطب 2 nd person feminine	ارْمِي	ارْمِيَا	ارْمِيْنَ

The imperative form of لَقِيَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اَلِقْ	اَلْقِيَا	اَلْقُوا
مؤنث مخاطب 2 nd person feminine	اَلْقِي	اَلْقِيَا	اَلْقَيْنَّ

The imperative form of رَأَى :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	رَ	رَيَا	رَوْا
مؤنث مخاطب 2 nd person feminine	رِي	رَيَا	رَيْنَ
	See	See (you both)	See (you all)
	See	See (you both)	See (you all)

Because رَأَى is a hamzated weak verb it has irregularity in its pattern.

Examples:

﴿كُلُوا وَارْعَوْا أَنْعَامَكُمْ﴾

“Eat and feed your cattle.” (20:54)

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾

“Say: ‘Bring the Torah and read it, if you are truthful.’”
(3:93)

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ﴾

“Invite to the way of your Fosterer with wisdom.” (16:125)

IMPERATIVE FORM OF DOUBLY WEAK VERB:

Here the imperative ^{IS} formed by dropping the weak letter ي and the sign of the imperfect tense “ت”.

The imperative form of وَفَى:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	قِي	قِيَا	قُوا
مؤنث مخاطب 2 nd person feminine	قِي	قِيَا	قَيْنَ
	Save	Save(you both)	Save (you all)
	Save	Save(you both)	Save (you all)

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire.” (2:201)

IMPERATIVE FORM OF DOUBLED VERBS:

The imperative is made by prefixing *hamzatul wasl* 'هَمْزَةُ الْوَصْلِ' after dropping the sign of the imperfect tense , "تَ".

The imperative from غَضَّ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	أَغْضُضْ Lower your voice/eyes	أَغْضُضَا Lower (you both) your voice/eyes	أَغْضُضُوا Lower (you all) your voice/eyes
مؤنث مخاطب 2 nd person feminine	أَغْضُضِي Lower your voice/eyes	أَغْضُضَا Lower (you both) your voice/eyes	أَغْضُضْنَ Lower (you all) your voice/eyes

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ﴾

"And be moderate in your walk and *lower* your voice."
(31:19)

THE IMPERATIVE VERB – II

الْفِعْلُ الْأَمْرُ

Indirect Command – الْأَمْرُ لِلْغَائِبِ وَالْمُتَكَلِّمِ

The indirect command 'الْأَمْرُ لِلْغَائِبِ وَالْمُتَكَلِّمِ' is given to the third and first person imperfect tense. This is done by adding prefix "لِ" of the jussive to the third and first person imperfect tense. It is called *lam* of command (لَامُ الْأَمْرِ).

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لِيَفْعَلْ He should do	لِيَفْعَلَا They both should do	لِيَفْعَلُوا They all should do
مؤنث غائب 3 rd person feminine	لِتَفْعَلْ She should do	لِتَفْعَلَا They both should do	لِيَفْعَلْنَ They all should do
متكلم First person (Masculine/Feminine)	لَأَفْعَلْ I should do	-	لِنَفْعَلْ We should do

When lam of command "لِ" is prefixed to the imperfect tense, the last letter of the third person singular and first person singular and plural will bear a *sukoon* (◌ْ).

The 'ن' of the dual and plurals are dropped except for third person feminine plural.

Example:

﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتٌ﴾

"And they will call out, 'O Malik (Angel in charge of Hell)! Let your Fosterer *make an end* of us.' He will say, 'You certainly have to stay (here).'" (43:77)

Note: When *lam* of command "لِ" is preceded by a و or a ف, the *kasrah* (◌ِ) of the لِ is changed to *sukoon* (◌ْ).

Examples:

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾

"So let them serve the Fosterer of this house (Ka'bah)." (106:3)

When it comes to transitive and intransitive verb, I want to note (pg.261):

TRANSITIVE AND INTRANSITIVE VERB

الْفِعْلُ الْمُتَعَدِّي وَاللَّازِمُ

Verbs are of two types:

- ♦ Intransitive verb – الْفِعْلُ اللَّازِمُ
- ♦ Transitive verb – الْفِعْلُ الْمُتَعَدِّي

1. INTRANSITIVE VERB – الْفِعْلُ اللَّازِمُ

When an intransitive verb is used in a sentence, there is no need of an object. The verb along with the subject gives complete meaning to the sentence.

Example:

﴿وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ﴾

“And you used to laugh at (some) of them.” (23:110)

﴿وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ﴾

“And they came to their father at night fall, weeping.” (12:16)

2. TRANSITIVE VERB – الْفِعْلُ الْمُتَعَدِّي

A transitive verb will always need an object. When a transitive verb is used in a sentence it will have a subject as well as an object to give complete sense to a sentence.

Example:

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

“And Dawood killed Jalut.” (2:251)

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا﴾

“Allah sets forth an example for those who do not believe.” (66:10)

Sometimes transitive verbs need more than one object.

﴿جَعَلَ لَكُمُ الْأَرْضَ فُرْشًا﴾

“Who made the Earth a spreading for you.” (2:22)

When it comes to passive verb, I want to note (pg.263):

THE PAST PASSIVE VERB

الْفِعْلُ الْمَاضِي الْمَجْهُولُ

The known verb **الْفِعْلُ الْمَعْرُوفُ** is the active voice of the verb. Here the subject is known, i.e. the doer of the verb is specified. We have discussed these kinds of verbs in all the preceding chapters on the pattern of **فَعَلَ**, **فَعِلَ**, **فَعُلَ**.

Example:

﴿أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

"That Allah is displeased with them and they will stay in the punishment." (5:80)

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ﴾

"Until when he reached the setting place of the sun (West)."
(18:86)

The passive voice of the verb is called **الْفِعْلُ الْمَجْهُولُ** (unknown). The subject is unknown i.e. the doer is not specified. The passive verb is usually formed from a transitive verb (**الْفِعْلُ الْمُتَعَدِّي**).

It has two components – the passive verb and the object. As the subject **الْفَاعِلُ** is not present, the object will take the **harakah** of the subject i.e. **dammah** (ـَ) and is called the deputy of subject **تَأْتِي الْقَاعِلُ**.

Example:

وَضَعِ الْكِتَابَ
تَأْتِي الْقَاعِلُ الْمَجْهُولُ

<http://legacy.quran.com/18/49>

"And the records (of deeds) will be placed." (18:49)

The passive verb is formed by changing the **harakah** of active participle **فَعَلَ**, **فَعِلَ**, **فَعُلَ** to **فُعِلَ**. The change is standard for all verbs and is characterized by **dammah** (ـَ) on the first radical and **kasrah** (ـِ) on the second radical. For example:

الصَّحِيحُ – Passive Verb of Consonants

Table of رُفِعَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رُفِعَ He was raised	رُفِعَا They two were raised	رُفِعُوا They all were raised
مؤنث غائب 3 rd person feminine	رُفِعَتْ She was raised	رُفِعَتَا They two were raised	رُفِعْنَ They all were raised
مذكر مخاطب 2 nd person masculine	رُفِعْتَ You were raised	رُفِعْتُمَا You two were raised	رُفِعْتُمْ You all were raised
مؤنث مخاطب 2 nd person feminine	رُفِعْتِ You were raised	رُفِعْتُمَا You both were raised	رُفِعْنَ You all were raised
متكلم First person (Masculine/Feminine)	رُفِعْتُ I was raised	-	رُفِعْنَا We were raised

THE IMPERFECT PASSIVE TENSE

الْمُضَارِعُ الْمَجْهُولُ

Mistake there, it should be on top since it is a fatha.

The imperfect passive is formed by giving *dammah* (ـُ) to the sign of the imperfect tense, and *fatha* (ـَ) on the second radical.

Passive Verb of Consonants - الصَّحِيحُ

Example:

يُفَعَّلُ → يَفْعَلُ

Table of يُرْفَعُ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُرْفَعُ He is being raised/will be raised	يُرْفَعَانِ They both are being raised/will be raised	يُرْفَعُونَ They all are being raised/will be raised

مؤنث غائب 3 rd person feminine	تُرْفَعُ She is being raised/ will be raised	تُرْفَعَانِ They both are being raised/ will be raised	يُرْفَعْنَ They all are being raised/ will be raised
مذكر مخاطب 2 nd person masculine	تُرْفَعُ You are being raised/ will be raised	تُرْفَعَانِ You both are being raised/ will be raised	تُرْفَعُونَ You all are being raised/ will be raised
مؤنث مخاطب 2 nd person feminine	تُرْفَعِينَ You are being raised/ will be raised	تُرْفَعَانِ You both are being raised/ will be raised	تُرْفَعْنَ You all are being raised/ will be raised
متكلم First person (Masculine/Feminine)	أُرْفَعُ I am being raised/will be raised	-	نُرْفَعُ We are being raised/will be raised

When it comes to double emphasis, I want to note(pg.293):

DOUBLE EMPHASIS

نُونُ التَّوَكِيدِ – لَامُ التَّوَكِيدِ

To emphasize the meaning of the imperfect tense لَ is added as a prefix to the imperfect tense (مُضَارِع) and (نُونُ التَّوَكِيدِ) or (نُونُ الْحَقِيقَةِ) as the suffix. For example:

لَيَفْعَلَنَّ / لَيَفْعَلَنَّ – Indeed he will do.

Table with (نُونُ التَّوَكِيدِ):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَيَفْعَلَنَّ	لَيَفْعَلَنَّ	لَيَفْعَلَنَّ
مؤنث غائب 3 rd person feminine	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ
مذكر مخاطب 2 nd person masculine	لَفْعَلَنَّ	لَفْعَلَنَّ	لَفْعَلَنَّ
مؤنث مخاطب 2 nd person feminine	لَفْعَلَنَّ	لَفْعَلَنَّ	لَفْعَلَنَّ
متكلم First person (Masculine/ Feminine)	لَفْعَلَنَّ	لَفْعَلَنَّ	لَفْعَلَنَّ

مؤنث مخاطب 2 nd person feminine	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ
متكلم First person (Masculine/ Feminine)	لَفْعَلَنَّ	-	لَتَفْعَلَنَّ

Table with (نُونُ الْحَقِيقَةِ):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَيَفْعَلَنَّ	لَيَفْعَلَنَّ	لَيَفْعَلَنَّ
مؤنث غائب 3 rd person feminine	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ
مذكر مخاطب 2 nd person masculine	لَفْعَلَنَّ	لَفْعَلَنَّ	لَفْعَلَنَّ
مؤنث مخاطب 2 nd person feminine	لَفْعَلَنَّ	لَفْعَلَنَّ	لَفْعَلَنَّ
متكلم First person (Masculine/ Feminine)	لَفْعَلَنَّ	-	لَتَفْعَلَنَّ

لَا تُؤْنِ التَّوَكُّيدَ and لَا تُؤْنِ التَّوَكُّيدَ can also come attached to the imperative (الْأَمْرُ) and the passive (الْمَجْهُولُ) forms of the verb.

Examples: <https://legacy.quran.com/12/32>

﴿وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُصْجَنَّ وَلَيَكُونَا مِنَ الصَّغِيرِينَ﴾

“And if he does not do what I command him to do, he will definitely be imprisoned and he will be of those who are degraded.” (12:32)

لَا تُؤْنِ التَّوَكُّيدَ can be attached without لَ to the imperfect (مُضَارِع) for emphasis.

Example:

﴿يَبْنَىءَ آدَمَ لَا يَفْنِيَنَّكُمْ الشَّيْطَانُ﴾

“O children of Adam! Do not let the devil tempt you.” (7:27)

﴿يَبْنَىءَ آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي﴾

“O children of Adam! Whenever there come to you messengers from among you, narrating to you My signs.” (7:35)

﴿فَإِذَا تَشَفَّعْتُمْ فِي الْحَرْبِ فَشَرِدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ﴾

“Then if you dominate them in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful.” (8:57)

لَ can come without ن attached with a noun, pronoun or preposition.

﴿أَءِذَا كُنَّا تُرَابًا أَوْ آفَافًا فَتُخْلَقُ جَدِيدًا﴾

“What! When we become (part of the) soil (after our death) shall we *indeed* be (created) in a new creation?” (13:5)

When it comes to participle, I want to note(pg.299):

ACTIVE PARTICIPLE

إِسْمُ الْفَاعِلِ

In Arabic, the noun used for the doer of an action (subject), is called إِسْمُ الْفَاعِلِ. It is formed by adding an *alif*, (ا) to the first radical of the verb فَعَلَ. The middle letter is given a *kasrah* (ـِ) and the last radical is given *tanwin* (تَنْوِين). The active participle pattern will be فَاعِلٌ.

Example:

سَاجِدٌ → سَجَدَ

To prostrate one who prostrates

حَامِدٌ → حَمَدَ

To praise one who praises

كَافِرٌ → كَفَرَ

To disbelieve/ disbeliever/

To be ungrateful ungrateful one

Active participle table for masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	فَاعِلٌ A doer	فَاعِلَانِ Two doers	فَاعِلُونَ Doers
Accusative (حَالَةُ النَّصْبِ)	فَاعِلًا A doer	فَاعِلَيْنِ Two doers	فَاعِلِينَ Doers
Genitive (حَالَةُ الْجَرِّ)	فَاعِلٍ A doer	فَاعِلَيْنِ Two doers	فَاعِلِينَ Doers

Active participle table for feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	فَاعِلَةٌ A doer (woman)	فَاعِلَتَانِ Two doers (women)	فَاعِلَاتٌ Doers (women)
Accusative (حَالَةُ النَّصْبِ)	فَاعِلَةً A doer (woman)	فَاعِلَتَيْنِ Two doers (women)	فَاعِلَاتٍ Doers (women)
Genitive (حَالَةُ الْجَرِّ)	فَاعِلَةٍ A doer (woman)	فَاعِلَتَيْنِ Two doers (women)	فَاعِلَاتٍ Doers (women)

Examples:

<https://legacy.quran.com/109>

﴿قُلْ يَتَايِبُوا الْكَافِرُونَ﴾

"Say, 'O Infidels!'" (109:1)

﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ﴾

"And I am not a *server* of that which you *serve*." (109:4)

﴿وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ﴾

"And you are not *servers* of that which I *serve*." (109:5)

﴿فَيُصِيبُحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِيمِينَ﴾

"Then they will become *regretters* over that which they had hidden in their souls (minds)." (5:52)

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

"And for them there will be pure mates (souses) therein and therein *they shall stay*." (2:25)

سَأَلَ → سَائِلٌ - Questioner

قَرَأَ → قَارِئٌ - One who reads

وَعَدَ → وَاعِدٌ - One who promises

يَاسِرٌ → يَاسِيرٌ - One who becomes easy

Example:

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

"A *questioner* asked about the punishment to befall." (70:1)

Note: Some active participles are on the pattern of **فَعِيلٌ**. These come as adjectives and describe eternal, everlasting qualities.

Example:

عَظِيمٌ - Great one

حَسِينٌ - Good one

كَبِيرٌ - Big one

Examples:

﴿قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ﴾

He said, "Then get out of it, for you are certainly *driven away*." (15:34)

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

"He is none other than an *honored* angel." (12:31)

﴿الرَّحْمَنُ الرَّحِيمُ﴾ ← <https://legacy.quran.com/1/3>

THE PASSIVE PARTICIPLE

إِسْمُ الْمَفْعُولِ

We have seen that المَفْعُولُ بِهِ, simple object bears the action of the verb. But the passive participle إِسْمُ الْمَفْعُولِ follows the pattern of مَفْعُولٍ.

Done - مَفْعُولٌ → فَعَلَ

Opened - مَفْتُوحٌ → فَتَحَ

Created - مَخْلُوقٌ → خَلَقَ

Gathered - مَجْمُوعٌ → جَمَعَ

Known - مَعْلُومٌ → عَلِمَ

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَفْعُولٌ Done	مَفْعُولَانِ (two) Done	مَفْعُولُونَ (all) Done
Accusative (حَالَةُ النِّصْبِ)	مَفْعُولًا Done	مَفْعُولَيْنِ (two) Done	مَفْعُولِينَ (all) Done
Genitive (حَالَةُ الْجَرِّ)	مَفْعُولٍ Done	مَفْعُولَيْنِ (two) Done	مَفْعُولِينَ (all) Done

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَفْعُولَةٌ Done	مَفْعُولَتَانِ (two) Done	مَفْعُولَاتٌ (all) Done
Accusative (حَالَةُ النِّصْبِ)	مَفْعُولَةً Done	مَفْعُولَتَيْنِ (two) Done	مَفْعُولَاتٍ (all) Done
Genitive (حَالَةُ الْجَرِّ)	مَفْعُولَةٍ Done	مَفْعُولَتَيْنِ (two) Done	مَفْعُولَاتٍ (all) Done

Examples:

مَغْلُولَةٌ

<https://legacy.quran.com/88>

﴿وَأَكْوَابُ مَوْضُوعَةٌ﴾
﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

“And drinking cups *placed ready* (for use).” (88:14)
يُنْفِقُ كَيْفَ يَشَاءُ ﴿

“The Jews say, ‘Allah’s hand is tied up.’ Their hands *be tied up* and they be cursed because of what they say. No! Both His hands *are spread out*, He spends as He wills.” (5:64)

﴿وَنَارِقُ مَصْفُوفَةٌ﴾

“And cushions *set in rows*.” (88:15)

﴿وَالْيَوْمِ الْمَوْعُودِ﴾

“And *the promised Day*.” (85:2)

﴿وَزَرَائِي مَبْنُوتَةٌ﴾

“And carpets *spread*.” (88:16)

﴿وَشَاهِدٍ وَمَشْهُودٍ﴾

“And the witness and *the witnessed*.” (85:3)

﴿لَمَجْمُوعُونَ إِلَى مِيعَتٍ يَوْمٍ مَعْلُومٍ﴾

“All *will be gathered* at the appointed time on the *known Day*.” (56:50)

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ﴾

“Therein are *raised couches*.” (88:13)

When it comes to noun of place and time, I want to note(pg.381):

THE NOUN OF PLACE AND TIME

إِسْمُ الْمَكَانِ وَالزَّمَانِ

1. Noun of place expresses the place where the action of the verb is committed.
2. Noun of time expresses the time or occasion of that action.
3. These nouns are on the pattern of one of the following:

• مَفْعَلٌ

مَجْلِسٌ – Gathering

مَنْزِلٌ – Destination

مَسْجِدٌ – Mosque

مَشْرِقٌ – East

• مَفْعَلٌ

مَذْهَبٌ – Religion

مَقْتَلٌ – Battle-field

Chapter 54. I skipped a lot of chapters because I do not think that they are necessary. However, please check them out in case I am wrong.

The حَرَكَه is the difference and

مُطْلَعٌ – Time of rising

مَجْمَعٌ – Place of meeting/Junction

• مَفْعَلَةٌ

مَقْبَرَةٌ – Tomb

مَشْئَمَةٌ – Left side

4. Mostly, when the *harakah* of the second radical in the imperfect form bears a *dammah* (يَفْعُلُ) then the noun for time or place will be on the pattern of مَفْعَلٌ.

Example:

يَقْتُلُ → مَقْتَلٌ

He kills/will kill Battle field

5. When the *harakah* of the second radical in the imperfect form bears a *kasrah* (يَفْعُلُ) then the noun for time or place will be on the pattern of مَفْعِلٌ.

Example:

يَجْلِسُ → مَجْلِسٌ

He sits/will sit Gathering

6. Sometimes though the second radical of the imperfect bears *dammah* (يَفْعُلُ), the noun of time or place will be on the pattern of مَفْعِلٌ. Examples are in the next screenshot.

Examples

مَسْجِدٌ	→	يَسْجُدُ	:	سَجَدَ
مَشْرِقٌ	→	يَشْرِقُ	:	شَرَقَ
مَطْلِعٌ	→	يَطْلُعُ	:	طَلَعَ
مَغْرِبٌ	→	يَغْرِبُ	:	غَرَبَ

7. The plural of both the patterns for masculine and feminine will be on the pattern of مَقَاتِلُ.

مفرد Singular	مثنى Dual	جمع Plural
مَسْجِدٌ A mosque	مَسْجِدَانِ Two mosques	مَسَاجِدُ Mosques
مَقَاتِلُ A battle field	مَقَاتِلَانِ Two battle fields	مَقَاتِلُ Battle fields

8. The passive participle (مَفْعُولٌ) of the derived verbs is considered as the noun of place and time.

Example:

أَدْخَلَ	→	مُدْخَلٌ	- Entrance
أَقَامَ	→	مُقَامٌ	- Place
صَلَّى	→	مُصَلًّى	- Place of prayer
إِنْقَلَبَ	→	مُنْقَلَبٌ	- Place of turmoil
إِسْتَوْدَعَ	→	مُسْتَوْدَعٌ	- Warehouse, Storehouse

Basically, م is added in these examples.

<https://legacy.quran.com/10/93>

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مُوَا صِدْقٍ﴾

“And We indeed made the children of Israel settle down a real settling” (10:93)

<https://legacy.quran.com/4/31>

﴿وَنُذْخِلُكُمْ مُدْخَلًا كَرِيمًا﴾

“And We will make you to enter an honored entry.” (4:31)

<https://legacy.quran.com/6/67>

﴿لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْىَ تَعْلَمُونَ﴾

“For every news there is a (fixed) place/time, and you will come to know.” (6:67)

<https://legacy.quran.com/6/98>

﴿فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

“Then (appointed for you) a place/time for staying (life) and a place/time for departure (death).” (6:98)

7. The plural of both the patterns for masculine and feminine *Examples:*
will be on the pattern of مَفَاعِلُ.

مفرد Singular	مثنى Dual	جمع Plural
مَسْجِدٌ A mosque	مَسْجِدَانِ Two mosques	مَسَاجِدُ Mosques
مَقْتَلٌ A battle field	مَقْتَلَانِ Two battle fields	مَقَاتِلُ Battle fields

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Example:

أَدْخَلَ → مُدْخَلٌ - Entrance	Basically, م is added in these examples.
أَقَامَ → مُقَامٌ - Place	
صَلَّى → مُصَلًّى - Place of prayer	
إِنْقَلَبَ → مُنْقَلَبٌ - Place of turmoil	
إِسْتَوْدَعَ → مُسْتَوْدَعٌ - Warehouse, Storehouse	

<https://legacy.quran.com/10/93>

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مُوَاَصِدًا﴾

“And We indeed made the children of Israel settle down
a real *settling*” (10:93)

<https://legacy.quran.com/4/31>

﴿وَنُدْخِلُكُمْ مَدْخَجًا كَرِيمًا﴾

“And We will make you to enter an *honored entry*.” (4:31)

<https://legacy.quran.com/6/67>

﴿لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾

“For every news there is a (*fixed*) *place/time*, and you
will come to know.” (6:67)

<https://legacy.quran.com/6/98>

﴿فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

“Then (appointed for you) a *place/time* for *staying* (life)
and a *place/time* for *departure* (death).” (6:98)

When it comes to noun of instrument, I want to note (pg.385):

NOUN OF INSTRUMENT

إِسْمُ الْأَلَةِ

1. The noun of instrument describes the instrument with which the action of the verb is carried out.
2. It begins with the letter م as the noun of place and time, but the م bears *kasrah* (ـِ) instead of *fatha* (ـَ).
3. These nouns are on the pattern of one of the following:

♦ مِفْعَالٌ

[Also](#) means, he opened.

فَتَحَ	→	مِفْتَاحٌ
To open		Keys
صَبَحَ	→	مِصْبَاحٌ
Morning		Lamp
وَزَنَ	→	مِيزَانٌ
To weigh		Balance

When it comes to kinds of feminine gender, I want to note(pg.387):

KINDS OF FEMININE GENDER

أَقْسَامُ الْمَوْئِدِ

There are two genders in Arabic – Masculine (المذكر) and Feminine (المؤنث).

Except for the following categories of words, all other words indicate masculine gender.

1. Words that are feminine by meaning.

بِنْتٌ – A Girl

إِمْرَأَةٌ – A Woman

أُمٌّ – A Mother

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ﴾

“And the wife of Firawn said, ‘Comfort of the eye for me and you,’” (28:9)

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾ <http://legacy.quran.com/28/7>

2. Words ending with “ة” (الهاء المربوطة).

Example:

جَنَّةٌ – Paradise

صَلَاةٌ – Prayer

زَكَاةٌ – Charity

زَلَّةٌ – Humiliation

أُمَّةٌ – Community

﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا﴾

“And on the Day when We will raise a witness from every community.” (16:84)

﴿وَإِذَا الْجَنَّةُ أُنْزِلَتْ﴾

“And when the Garden is brought near.” (81:13)

Feminine nouns are also formed by adding “ة” (الهاء المربوطة) to masculine nouns and adjectives as can be seen from the following:

مُسْلِمَةٌ → مُسْلِمٌ – Muslim woman

إِبْنَةٌ → إِبْنٌ – Girl

كَبِيرَةٌ → كَبِيرٌ – Big

لَيْلَةٌ → لَيْلٌ – Night

Mistake there, it should be

ذَلَّةٌ

Please see:

Legacy.quran.com/2/61

Though some words end with “ة”, they are considered masculine such as:

خَلِيفَةٌ – Vicegerent/Successor

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

“I am going to make a *successor* in the Earth.” (2:30)

3. Words ending with “اء” (الْأَلِفُ الْمَمْدُودَةُ)

Examples:

خَضِرَاءُ – Green

سَوْدَاءُ – Black

بَيْضَاءُ – White

حُمْرَاءُ – Red

صَفْرَاءُ – Yellow

سَمَاءُ – Sky

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

“And when the *sky* has its covering removed.” (81:11)

﴿إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوُثَها تَسُرُّ النَّظِيرِينَ﴾

“A *yellow colored cow*, its color should be intensely yellow, delighting those who look at it.” (2:69)

Though some words end with “اء”, they are considered masculine.

For example:

عُلَمَاءُ – Learned

فُقَرَاءُ – Poor

شُهَدَاءُ – Martyrs

﴿وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ﴾

“And call your *witnesses* besides Allah.” (2:23)

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ﴾

“Alms are only for the *poor* and the needy.” (9:60)

4. Words ending with “ى” i.e. الْمَقْصُورَةُ

Example:

كُبْرَى – Big

بُشْرَى – Good news

﴿وَجَاءَتْهُ الْبُشْرَى بِجُنْدِلَا﴾

“And the *good news* came to him, he began to plead with Us.” (11:74)

5. Words feminine by convention like geographical names of towns, villages, countries, etc such as:

Important note: When men and women are mentioned together, a masculine word would be used.

Mistake there, it should be

خ

مِصْرُ - Egypt

الرُّومُ - Rome

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ﴾

"And the *Egyptian* who purchased him said to his wife."
(12:21)

﴿غَلَبَتِ الرُّومُ﴾

"The *Romans* have been defeated." (30:2)

6. Parts of the body that are in pairs.

يَدٌ - Hands Hand

عَيْنٌ - Eyes Eye

رِجْلٌ - Legs Leg

أُذُنٌ - Ears Ear

7. Names given to fire.

جَهَنَّمَ, نَارٌ, سَعِيرٌ, جَحِيمٌ, سَقَرٌ

﴿وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾

"And you will not be questioned about the inhabitants of
the *Hellfire*." (2:119)

﴿سَأُصْلِحُ لَكَ سَقَرًا﴾

"I will make him enter *Hell*." (74:26)

8. Names given to wind.

سَمُومٌ - Scorching wind

صَرْصَرٌ - Furious and intensely cold wind

رِيحٌ - Wind

عَاصِفٌ - Violent wind

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ﴾

"So We sent a furious *wind* on them during the days of
loss." (41:16)

﴿كَرَّمَاوُا اسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

"On which the *wind* blows hard on a stormy day."
(14:18)

8. Certain other nouns are also considered feminine.

أَرْضٌ - Earth

شَمْسٌ - Sun

نَفْسٌ - Self

خَمْرٌ - Wine

بَيْتٌ - Well

دَارٌ - House

نَارٌ - Fire

means well as in spring, بئر

Day #14

In the previous days, we covered **how to read and write in Arabic**, **grammar**, and **some vocabulary**. Now all that is left for you to **master Arabic** is to **review**, and **add more vocabulary**, but **how** you may ask? Well, I have **3 main plans** for you to accomplish that.

The 1st plan is to **review** what you learned **here**. At first, it may be **difficult** to understand, but **after a couple of reviews**, you should be able to see **patterns**. **After that**, things **will get easy inshallah**.

Another way to **review** what you learned here **plus expand on it** is the 2nd plan. That plan requires **5 YouTube channels**, and **the first two channels are**:

1) **Learn Modern Standard Arabic:**

<https://www.youtube.com/@learnmodernstandardarabic/videos>

And:

2) **Arabic Shehab:**

<https://www.youtube.com/@ArabicShehab/videos>

Both channels cover **some of the same topics** that we previously discussed. Thus, it will be another way for you to review what you learned. I recommend going through **their videos**, and **liking the best ones**, then reviewing them in your free time.

However, **I do not recommend focusing on memorizing** because that memory will go away after a short time. **What I recommend is for you** to **focus on the words that are used**, so that **you will be able to recall them if you see them** being used **in a different situation**. **In other words**, long-term memory is developed by seeing

something often. Thus, the more you see a word, the more likely you will be able to recall it.

The last three channels focus on watching Arabic YouTube channels that you enjoy.

For example, for me, they are:

3) Step News Agency:

<https://www.youtube.com/@StepNewsAgency/videos>

Twitter account for it too: https://twitter.com/step_agency

I chose that channel because it covers daily news plus pictures, and videos. Thus, it is easy to know the context, even if you do not know Arabic very well. Furthermore, it offers Arabic, and English (only sometimes) subtitles.

4) NUR-MUBARAK:

<https://www.youtube.com/@nur-mubarak8878/videos>

I chose that channel because it offers Arabic books on screen. Thus, you can get familiar with reading Arabic books. For example, here is a playlist of one of my favorite books, and it is called دفع شبه التشبيه بأكف التنزيه:

<https://www.youtube.com/playlist?list=PLdQyzGHsCvu531jdcWS6oWr0pgBjvYLn>

That book has been translated. I bought the translation from here:

https://www.amazon.com/Attributes-God-al-Jawzis-al-Tashbih-al-Tanzih/dp/0955235901/ref=sr_1_1?qid=1708068158&refinements=p_27%3A%27Abd+al-Rahman+al-Jawzi&s=books&sr=1-1&text=%27Abd+al-Rahman+al-Jawzi

In case you cannot buy it, I found a translation of it(not the whole book though)
here: [https://ia802308.us.archive.org/22/items/the-attributes-of-god-daf-shubah-al-tashbih-by-ibn-al-jawzi/The Attributes of God Daf Shubah al Tashbih%2C By Ibn al Jawzi.pdf](https://ia802308.us.archive.org/22/items/the-attributes-of-god-daf-shubah-al-tashbih-by-ibn-al-jawzi/The%20Attributes%20of%20God%20Daf%20Shubah%20al%20Tashbih%2C%20By%20Ibn%20al%20Jawzi.pdf)

That book is **one of my favorite books** because it shows anthropomorphism **is not from Islam.**

Speaking of Islam, **here is the main reason why I am a Muslim:**
<https://oneliferesultsblog.wordpress.com/2020/10/02/main-reason-why-i-am-a-muslim/>

And finally:

5) Arabic 101:

<https://www.youtube.com/@Arabic101/videos>

I chose that channel because it covers **the mother of books**, and **obviously my favorite book.**

Speaking of the Quran, here is my plan to finish it every 30 days inshallah:
<https://oneliferesultsblog.wordpress.com/2018/05/17/finish-the-quran-in-30-days-plan-day-1/>

Daily recalling

Daily recalling is the **3rd plan**. That plan requires **3 website links, and they are:**

- 1) <https://translate.google.com/?sl=auto&tl=ar&op=translate>
- 2) <http://aratools.com/>

And:

- 3) [Google.com](https://www.google.com) (with wiki).

Daily recalling refers to a fun way to **review** and **improve** your **Arabic** vocabulary. For example, think of a word or sentence in **English**. Can you say that in **Arabic**? If not, look it up using **the first link** (I want to note that link has **an audio option** in case you do not know how to **pronounce certain words**). Furthermore, **the second link** has a **short vowel help**.

If **a word** is **not in the second link**, I **google that word in Arabic** with “**wiki**” after it, **then** I usually **see English translation** from the wikipedia website **along with short vowels on that Arabic word.**

Finally,

Regarding **useful tools**, I want to note that when it comes to **learning Arabic**, **you** will be watching **a lot of videos**.

Thus, I recommend using **downloading AdBlock Plus** for **google chrome** on **lab** or **computer**.

When it comes to **cellphones**, I recommend **downloading Brave** from Google’s play store since it has **AdBlock**.